



VISHNUPAHARANA  
Moortee.

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BRAMAH SIRAHCHADA  
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COORMAH - SUMHARA  
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## VISHAPAHARANA MOORTEE,

(Plate No. 69.)

The particulars of Siva having obtained the attribute *Vishapaharana Moortee*, is connected with the Hindoo Mythological History of the churning of the sea, for obtaining the beverage of immortality; when there arose, out of the thousand mouths of the great serpent Vasoo-gee (which was used as the churning rope) a large quantity of deadly poison, the effects of which spread devastation over the universe, and as Vishnoo was supporting the churn in the form of a tortoise, who being also attacked by the deadly poison, his whole body was fast approaching to a blackish colour; he was induced to repair to Kylasa for relief from Siva, and went in company with Brama, and Davandra, whom they solicited for rescue from the impending devastation: Siva, in compassion to their deplorable situation, collected the whole quantity of poison scattered throughout the universe into a single ball, which was reduced to the size of a pill by his eminent servant Alalasoondra Moortee which Siva swallowed down in order to save his followers from destruction—and for which act of mercy he received the name or attribute of *Vishapaharana Moortee*: the Mythological History of the churning of the sea—has been extracted in detail in Chapter VI and page 46 of this work.

Plate No. 69 represents Siva lying, somewhat suffering from the effects of the poison, which he swallowed, and Parvatee in attendance on her lord.

## BRAMAH SIRAHCHADA MOORTEE.

(Plate No. 70.)

The following story is to be found in the Scanda and Pudma Pooranums, in regard to the circumstance which entitled Siva to the designation, of Brama Sirahchada Moortee which we have already slightly touched upon in the foregoing chapter.

When it entered into the hearts of the celestial inhabitants or gods of knowing the supreme being called *Param*, they in a body repaired to the mountain Magamaroo, where Brama and Vishnoo were in company, and after paying them due obeisance—they earnestly solicited to be informed which of the three great deities, viz. Brama, Vishnoo and Ruddra is *Param* who possessed the infinite power and wisdom, and whose substance pervades through all substance—to which Brama replied that he is that deity, because he is the creator of the worlds. Vishnoo, declared that he was justly entitled to be the supreme creator and not Brama, as he first created him, and then endowed him with the power of creating the worlds, upon which a tedious argument ensued between both, which never would have come to an end, had not the four Vedas or books of Hindoo scriptures transformed themselves into four distinct corporeal forms and made their appearance

before them, and declared that it would be vain for them to carry on such a material and important controversy—because Siva is the supreme *Param* who amazingly superseded them both, to which assertion Brama and Vishnoo did not pay the least attention, but on the contrary waged dreadful war against each other. Siva in order to convince them of the truth, made his appearance before them in the glorious form of infinite light, and convinced the heart of Vishnoo that Siva alone was the supreme *Param*; and in order to humble the pride of Brama, who still thought himself to be the supreme being, brought to existence a deity called *Visava Moortee*, a fierce monster having fiery eyes, and long platted hair, and wearing snakes about his neck as ornaments, who was instructed by Siva to sever the middle head of Brama, with his sharpened nail, and the blood which may flow to be brought in the scull—which was executed, but the violent passion of *Visava Moortee* was not restrained, he wanted a mandate from Siva to put an end to Brama's life at once, for which purpose he returned to Siva and requested him to grant him authority, but Siva transformed him into another being, called *Bitchadanavasham*. The history of this Moortee will be found in the preceding pages under No. 75. From the above circumstance Siva obtained the attribute of Brama Sirahchada Moortee this image is worshipped with great piety—with the offerings of fruits and vegetables.

## COORMAH SUMHARA MOORTEE.

(Plate No. 71.)

In the Mythological History of the churning of the Sea, Vishnoo having in the form of a tortoise supported the Mountain used as the churn—after its conclusion by the interposition of Siva, it is said that Vishnoo continued in the sea, committing cruel depredation among the animals in it:—Siva was obliged to rescue these harmless animals from the tyrannical treatment of Vishnoo, (who it may be, was unconscious of his own acts) and therefore, by his all powerful attribute destroyed the form of the Tortoise and taking possession of the shell from its body, he wore it as an ornament or rather as a trophy of his might, and restored Vishnoo to his former state, who disguised himself by the command of Siva under the shape of a Mogany—under which from it was intended to captivate people, enamouring, and thereby disappointing the giants from partaking the beverage of immortality, which was intended only for the celestial inhabitants or gods.

Siva therefore bears the appellation of Coormah Sumhara Moortee and is worshipped accordingly by his followers.

In this Plate No. 71 Siva is represented as having destroyed the Tortoise, and Vishnoo restored to his usual form and soundness of mind. These much venerated images are to be found in Siva temples.



## MUSCHAHARA MOORTEE.

*(Plate No. 72.)*

The Scanda Pooranam states that a giant named Samoogasooran, who sprung up endowed with a complete knowledge of the mysteries of the four Vedas as well as of the thirty two Voopaneeshadams, absconded into the sea, keeping them by his Mayga the virtue of which was to make every one oblivious, or to dilute the memory from the comprehensions of the inhabitants of heaven and earth, who thereby were obliged to discontinue their performing the religious duties for a considerable length of time. Under such a case, Brama, the master of the Vedas, applied to Vishnool for redress, and he transforming himself into the form of a mighty fish, and by his powerful energy, reversed all that Samoogasooran maliciously contrived, to injure the universe, and then, the eminent saints and giants were enabled to recommence the performance of the religious duties incumbent on them. But unfortunately the fish (under which form Vishnool achieved the victory over Samoogasooran) continuing in the sea exercised every act of cruel oppression, exalting himself by his wonderful strength—and Siva seeing the acts of Vishnool, with much displeasure, and in order to rescue the scaly inhabitants of the deep by his destroying power, destroyed the fish, and released Vishnool from its body—and as a trophy took out one of the eyes of the fish, which he ever since wore as an ornament. From the above circumstance Siva received the appellation *Maschahara Moortee*—under which form he is worshipped in all Siva temples.

Plate No. 72 represents Siva in the act of destroying the mighty fish by means of swords.

## THE B, HISHMA PARVAM;

*(Concluded from page 112.)*

To thy holy form there is neither beginning, middle, nor end, within thy very self to me appear all the worlds and seas of every region, all the Gods with Indrah at their head, the keepers of the eight corners of the world, and all the Demons; within thy breast is placed the great Meru and the other mountains, of which it is chief; on thy shoulders are the chank, and the chackram, the bow, the plough, the club, and an innumerable number of other arms. From thy faces, fire, flame, and smoke arise; between the clefts of thy large teeth the Curu B, hishma, and the Cauravah with whole armies of others appear as if torn to pieces. The sun and moon shine as thy eyes, thou art the original cause and Lord of the universe, the forms of Iswarah and Brahmah appear in thee, fearful it is to behold thy form. Take again, I beseech thee, thy

former appearance, and preserve me. He said, and this God, Lord of the world said, O Arjunah! I myself am the destroyer, I will take away the life of these souls, there is no need to kill them—for thy sake I will destroy, for thee will I preserve, what is there then for thee to do? He said, Arjunah, impressed with fear reverentially joining his hands, said, O form of Iswarah! O God of faith, O Chief of all! O immutable and eternal! Lord of innumerable worlds! Lord of the whole creation! O God! not knowing thy glory I have jested with thee and looked on thee as on a companion, a brother, and a shepherd!—forgiving the faults which I have committed, and casting on me eyes of mercy, give me the advice which is proper for me. He said, and reverentially prostrating himself, stood up. Then the God Crüshnah, who ever favors his votaries, said, O Arjunah! Because I rejoiced in thee, have I shewn thee this form. Even by saints and deities themselves, this form has never been beheld. Thou needest not hereafter be apprehensive, leaving then thy dullness and ceasing to fear do as I before told thee. The God of Gods ceased speaking, and reassuming his former appearance, continued—My servants may approach me. Again hear another secret, forsaking all connexions and all animosities, endeavour to obtain my favor only and all thy sins being forgiven, I will preserve thee. Hereafter, therefore, do not fear. This secret thou shouldst not disclose to those, who do not worship me. Thus Arjunah heard the God Strée Crüshnah, Lord of heaven, give the eighteen lectures of Upanishat, and forsaking the false love of his relations resolved to fight in a manner worthy of his heroic character. Thus this secret by the favor of Vyásah I heard, and B, hishma being a Curu of heavenly race also heard it. Where Crüshnah and Arjunah shall be, there shall also be the bow, Lacshmi and Wealth—this is my own opinion.

Sanjayah paused and continued. Then one of thy sons spoke to the king, and told him it would be more for his honor should he make the first attack. The king issued his commands and his brother prepared the army. Then B, hishma going into the front placed himself at the head of the army and the whole line was in motion: on the other side B, himah marched at the head of the army of the Pándaváh and to terrify the army roared with the voice of a Lion. Thy son Duryodhanah and his brethren opposed themselves to Bhemasenah, who was supported by Naculah Sahadivah, Drushtadyumnah, Abimanyah, the sons of Drópadi and the other heroes of the Pándaváh: either army were astonished and filled with admiration while they beheld

<sup>1</sup> Crüshnah was brought up among the shepherds or rather cowherds, and therefore though born a Cshatryab, considered he belonged to that Caste.



Nº 72.



MUSCHAHARA  
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their combat.<sup>1</sup> Now the adherents of both the kings joined in a fierce engagement, and the dust which had before arisen was laid by the blood of the wounded. B,hishma himself coming forward opposed Arjunah, and the frequent flight of their arrows was like the fall of the heaviest rain, wonderful to behold.

Satyaki and Crutavarmah having attacked each other their blood streamed down as if they had put on a bloody<sup>2</sup> Mask. The Kósala Rajah attacked Abimanyah, who after a fierce combat wounded his horse with four arrows, his charioteer with one, and the Kósala Rajah himself in the breast with two. The Kósala Rajah feeling himself wounded, twanging his bow with great fury, prepared an arrow and slew the charioteer of Abimanyah. Abimanyah beholding this, shouted aloud and with one arrow cut off the head of the Kósala Rajah's charioteer; with two arrows carried away his banners and his bow; and with one fortunate arrow, by taking off the head of the Kósala Rajah, he sacrificed him to the God of War and exultingly sounded his chank. The combat between B,himah and B,hishma was fearful and wonderful to behold—Naculah and Dushásanah, having shot away each others bows, fiercely joined in close combat. Sahádèvah shewed his valour by killing the charioteer and the horses of Durmukhah. D,harma Rajah beat off the bow of Satyah and cast his arrows like heavy rain; Dronah and Drushtadyunnah fought together fiercely; Masuda Sahádèvah<sup>3</sup> and Burisravah fought together for a long time: the combat between Alambusah<sup>4</sup> and

Ghatottiachah<sup>1</sup> was not permitted to be finished: the combat between Sikhandih and Aswathamah was very severe; Bagadattah fought with Verátah; Sagendèvah attacked the Drópadi Rajah; Vicarnah Yudhamanyuh, Srutarinah, Chekitánah Sacunih Prudivindah engaged with each other in joint combat; Erávàn the son of Arjunah and Srütayah fought for a long time, till both their chariots were broken; Vendah and Cuntibojah fought an admirable combat; Utrah and thy son Dirgabagah fought a very fearful combat. The main battle of either army now joined in close conflict; the four divisions of one army opposed the four divisions of the other, and the cavalry, the elephants, the chariots, and the infantry suffered greatly, and the warriors of one army fought with the warriors of the other without respect to persons.

Then at noon thy son having encouraged B,hishma, he attacked the forces commanded by the Punjala Rajah, the Matsya Rajah, the Kécaiya Rajah, the Pándya Rajah, and other Pandu Chiefs, and made a great slaughter; the whole army of the Pandavah being some wounded in the head, some having their bows beat down, some their arms broken, and others again bleeding from wounds which covered their whole body were thrown into confusion: then Abimanyah shouting aloud, having wounded many of the charioteers, broken the chariots, and cut down the banners of Satyah, Crutavarmah, Durmukhah and other persons, alarmed B,hishma by shooting at him nine arrows, which belong to the Devas themselves, praised him. B,hishma beholding Abimanyah, said, this is a son more valiant than his father, how can I kill him? he is a young child and I am old, though I should die by his hand I nevertheless wish that he may possess the kingdom<sup>1</sup>—thinking this in his heart he left his chariot, but again

<sup>1</sup> In this War relations divided against relations, and friend opposed friend. Satyaki was the first cousin of Crúshnah, and on the side of the Pandavah, Crutavarmah was the Commander of the forces of Crúshnah, or the Yadavah, and leagued with the Cauravah. The cause of this was that at the commencement of the war, Duryodhanah and Arjunah going round to request assistance from the several kings of India arrived together at the Court of Crúshnah at night, while he was asleep in the open place before his palace. Now it is a rule among the Cshatriyas, that whoever first claims their assistance shall obtain it. Duryodhanah arrived the first, and out of the respect for his rank, the attendants placed him on an elevated throne behind the couch of Crúshnah being the place of honor, until the latter should awake: meanwhile Arjunah arrived, and, as his brows were not dignified with the royal circle he was allowed to take his seat at the feet of the transfigured Lord of the Universe. At length Strèe Crúshnah lifted his sacred head from the soft pillow of slumber, and first perceiving Arjunah at his feet, addressed him with the voice of welcome, he then turned and paid his respects to Duryodhanah—Thus was established two claims upon him by the rules of his caste, of Duryodhanah, as being the first arrived, and of Arjunah as being the first perceived, to reconcile circumstances, therefore he thus addressed his guests. There is, said he, one Acoholini of troops of mine under Crutavarmah, and there is myself Arjunah if it please his Majesty shall chuse whether he will be assisted by me alone or by my troops, and the armies of Duryodhanah shall be strengthened by my troops or myself as he may determine. Duryodhanah consented, Arjunah besought the assistance of Crúshnah alone, and the king with great satisfaction departed with the forces of the Yadavah.

<sup>2</sup> This alludes to the custom of Actors, dressing themselves in this manner to represent wounded men.

<sup>3</sup> Not the Pánduh of that name.

<sup>4</sup> These are giants, the former attached to the Cauravah, the latter the son of the elder the Pándus, B,himah, by the giantess Hidimbi.

After the escape of the five brothers and their mother Cunti from the Waxen Palace in which they had been confined by Duryodhanah with the intention of destroying them, they arrived at the forest, Hidimba Vanam, in which dwelt the giant Hidimbah, and his sister Hidimbi. The brothers dispatched B,himah in search of water, and being overcome with fatigue fell asleep; B,himah also, having discovered a fountain, slumbered on its banks. The giant Hidimbah, sitting on the shades of the forest, at the entrance of his cave, with his sister, smelt the scent of human flesh afar off and sent her to bring him the mortal, who had strayed within the confines of the wood, that he might devour him. She found B,himah reclined by the side of the fountain, but, instead of fulfilling the cruel commands of her brother, she was fascinated by the beauty of his countenance and the robust elegance of his limbs, and courted him to her embraces. Her brother, impatient of her delay, followed, and overhearing her discourse, would have slain her, but was prevented by B,himah, between whom and the giant, who, as well as himself, was unarmed, commenced a dreadful combat—the noise awoke the Pándus, they hastened to the spot, and the bow of Arjunah was bent to assist his brother, but B,himah would not permit him to interfere, and at length killed the giant by twisting his neck. Cunti after much entreaty consented to the marriage of the giantess and B,himah, on condition that they cohabited no longer than the birth of a child. Ghatottiachah was born at the end of six months, in size and appearance the same as a youth of fifteen, he was slain in a night attack, in the camp of the Cauravah, by the magic spear of Carnah.

<sup>1</sup> And his Son afterwards did possess the kingdom.



considering that it was not right to forsake the battle by six arrows he beat down the charioteer and the banners of Abimanyah; but though so valiant a soldier as B,hishma with four arrows wounded his horses, beat down his bow with one, and wounded B,hishma with ten. The armies of the Curu beholding this were ashamed; B,himah shouting like a lion, took Abimanyah into his chariot, and entering the army of the Curu with his circular arrows cut the chariots and horses in pieces, seizing the elephants he dashed them to atoms, and scattered around their bleeding limbs, and the infantry also he cut to pieces, whilst he was making this slaughter, as B,hishma roaring like a lion drove his chariot against Abimanyah, B,himah attacked him and with an arrow cut away one of his banners, and Crutavarmah, Satyah and others who came to B,hishma being wounded by the hand of B,himah, retired; then Satyaki,<sup>1</sup> Veratah, the Kekayah, and the sons of Dróddi<sup>2</sup> all attacked B,hishma.

Utrah seated on an elephant under a canopy attacked Satyah and threw at him a number of arrows, Satyah warded them off, and aiming at the body of Utrah threw four arrows and wounded his elephant—Then Utrah greatly enraged drove his elephant against him, and by the elephant his chariot was beaten down to the ground. Satyah, his eyes darting fire, taking a spear threw it at Utrah, who turned it aside by a cutting arrow with a crescent head, and wounded Satyah with the iron, which drives the elephant; Satyah drawing his sword from its scabbard covered himself with his shield, and like a flash of lightning darted on the back of the elephant cut off his proboscis, wounded Utrah and threw him headlong to the ground. Sankah the elder brother of Utrah seeing this was greatly enraged, and attacked Satyah, then Satyah having ascended another chariot opposed him, and there commenced between them a most dreadful combat—Sankah having killed the horses of Satyah, having slain his charioteer, having cut away his banners, and his bows, having divided his chariot, and broken the spokes of his wheels, wounded Satyah himself, left him unarmed on the ground, and shouted exultingly with the voice of a Lion<sup>3</sup>—then B,hishma coming to the assistance of Satyah threw all the army of Sankah into confusion, Arjunah attacked B,hishma and the king perceiving it, ordered his forces to go to the assistance of B,hishma and attack Arjunah. D,harma Rajah on beholding this encouraged his army, and ordered them to attack B,hishma, and the two armies again joined in close combat—Now the sun

declined towards the west—the forces of Sankah and B,hishma overwhelmed Arjunah with a number of arrows and made a great slaughter among the troops of the Matsyah and Punjala Rajahs. Then the whole army of Pandavah not being able to bear the fury of his assault, were thrown into irretrievable confusion, and their ranks without regard to order fell on each other; the sun went down as if from envy of the glory of B,hishma; the faces of Pandavah fell as the face of the lotus flowers at this time (evening) and the eyes of the Cauravah, opening like the buds of the night waterlily, shone with pleasure. Quitting the combat, the two armies retreated to their several camps when they made great preparations for the morrow's fight. That night D,harma Rajah went with his brothers into the presence of Crüshnah, and said, O Dumodarah, O God! B,hishma raging and flaming like fire, crushes all our armies: I resolved on war without reflection; if even the keepers of the eight corners of the world were to fight with B,hishma they would not be able to stand against him—I depend on Arjunah, but even him he discomfited and what will B,himah alone be able to do—I am not willing vainly to sacrifice the kings to B,hishma, who amongst us shall die or who shall live, I know not; but to those who survive, what shame will it be to see him exalting his head; the inhabitants of all the worlds will deride us; from this time I will cease from war; he said, and Crüshnah answered—O D,harma Rajah! why art thou thus afflicted? thy brothers are able to conquer all the worlds: what is this B,hishma before them? placing Sikandih<sup>4</sup> before him, Arjunah would be able to slay B,hishma, thou shalt see that from to-morrow, thy affairs shall succeed—he thus spoke and comforted him. D,harma Rajah, reverentially saluting Crüshnah, said, the weight of the whole is on thee—so saying he praised General Drush-tadyumnah, ordered on the morrow the battle to be drawn up in the Crauncha<sup>5</sup> Vegúham, shook off his confusion and departed to his tent. Thus this book was related.

May the assistance of the Crüshnah, the success of Ramah, and the aid of Vináyacah be with us.

<sup>1</sup> The Lotus (Padmani) opens in the morning and closes at night, on the contrary another species of water-lily (Nélótpalam) opens in the evening and closes in the appearance of the day—hence this simile which occurs frequently in the B,háradam, and in different places in different copies, such is the natural uncertainty of manuscripts.

Sikandih was born a woman but transformed to a man, that as such he might slay B,hishma, who considering that the form only was changed my magic power and not the nature, had declared that he would never degrade himself and the Unce caste by using weapons against a woman, never unless Sikandih has no reluctance to attack an unresisting foe nor Crüshnah to urge it, nor the Pandoos to use him as an instrument for the death of B,hishma.

Karna Nulgo Kooroo knows not that he is yet brother of the Pandoo till B,hishma reveals it to him when mortally wounded and laying on his bed the points of arrows sat upright on the ground—"Ser Sega."

<sup>1</sup> There are five brothers who in the B,háradam are generally called the Kékayah.

<sup>2</sup> The sons of Drópadi were five, she was the joint wife of the five Pándu brothers and bore a son to each, who in the B,háradam are called the Draupadayah.

Satyah afterwards kills Sankah in another part of the poem.

<sup>3</sup> A species of Bird.



## INFANTICIDE IN BRITISH INDIA.

(Extracted from "India's Cries to British Humanity" By James Peggs.)

### SECTION I.

*Introductory remarks—sketch of the early and extensive prevalence of infanticide and Human Sacrifices in various countries.*

THE abolition of Infanticide in British India has been the subject of history, and the triumph of the philanthropist. "*Moor's Hindoo Infanticide*" was published in 1811; and in 1815 appeared "*Cormack's Account of the Abolition of Female Infanticide in Guzerat, with Considerations on the question of promoting the Gospel in India.*" Through the circulation of these publications—the well-known suppression of the destruction of children at Saugur Island, by the Marquis Wellesley in 1802—and, the little that is known in Britain respecting the Peninsula of Guzerat, a very general impression prevails that Infanticide is abolished in India. It is a painful, but necessary task to remove this impression—to show that the evil still exists to a considerable extent, and to rouse the friends of humanity and religion to prosecute the abolition of this and every sanguinary custom in British India.\* The Parliamentary Papers on Hindoo Infanticide, of June 1824, and July 1828, fully substantiate the fact, that, notwithstanding the philanthropic and successful efforts of Colonel Walker and Governor Duncan to abolish this unnatural custom, it has revived: and that the most decisive measures are requisite to effect its entire abolition. When shall every cruel custom, now prevalent in Hindostan, be abolished, and thus the progress of Christianity in that country facilitated? Let the sentiments of the eloquent Burke be known and considered: "The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our kind. The rest is vanity—the rest is crime."

The prevalence of human sacrifices, and the continuance of female Infanticide, in the nineteenth century of the Christian era, and in the British Dominions, is a fact deeply interesting to every philanthropic mind. The learned Jacob Bryant has given a comprehensive view of the nature and extent of these sacrifices in different ages and countries. "One would think it scarcely possible," says he, "that so unnatural a custom as that of human sacrifices could have existed in the world; but it is certain that it not only existed, but almost uni-

versally prevailed. The Egyptians of old brought no victims to their temples, nor shed any blood at their altars. But human victims, and the blood of men, must here be excepted, which, at one period they offered to their gods." The Cretans had the same custom, and adhered to it a much longer time. The nations of Arabia did the same. The people of Duma, in particular, sacrificed every year a child, and buried it beneath an altar, which they made use of instead of an idol; for they did not admit of images. The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons alive, for the good of her soul. It would be endless to enumerate every city, or province, where these practices obtained. The Cyprians, the Rhodians, the Phœnicians, those of Chios, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonesus offered to Diana every stranger whom chance threw upon their coasts. Hence arose that expostulation in Euripides, upon the inconsistency of the proceeding, wherein much good reasoning is implied. Iphigenia wonders, as the goddess delighted in the blood of men, that every villain and murderer should be privileged to escape; nay, be driven from the thresh old of the temple; whereas, if an honest man chanced to stray thither, he was seized and put to death. The Pelasgi, in a time of scarcity, vowed that they would give, *the tenth of all that should be born to them for a sacrifice*, in order to procure plenty! Aristomenes, the Messenian, slew *three hundred* noble Lacedæmonians, among whom was Theopompus, the king of Sparta, at the altar of Jupiter, at Ithome; without doubt the Lacedæmonians did not fail to make ample returns, for they were a severe and revengeful people, and offered the like victims to Mars. Their festival of the Deamastigosis is well known, when the Spartan boys were whipped, in the sight of their parents, with such severity before the altar of Diana Orthia that they often expired under the torture. Phylarchus affirms, as he is quoted by Porphyry, that of old, every Grecian state made it a rule, before they marched towards an enemy, to solicit a blessing on their undertakings by the sacrifice of human victims.

"The Romans were accustomed to the like sacrifices. They devoted themselves to the infernal gods, and constrained others to submit to the same horrid doom. Hence we read in Titus Livius, that in the consulate of Omilius Paulus and Terentius Varro, two Gauls, a man and woman, and two in like manner of Greece, were *buried alive at Rome*, in the ox-market; where was a place under ground walled round to receive them, which had before been made use of for such cruel purposes. He says it was a sacrifice, not properly Roman, that is, not originally of Roman institution; yet it was frequent-

\* "As late as 1818, it was calculated that there were not less than 1,000 infants destroyed; and in a population of 12,000 males, there were not more than *thirty females* alive! The barbarous custom, it is to be feared, continues in full force, as was evident from a census of the Jahrejah villages, which we saw in 1826; though some think it is on the decrease."—Elwood's Overland Journey to India. *Asi. jour.* Nov. 1830.



ly practised, and that by public authority! Plutarch makes mention of a like instance, a few years before, in the consulship of Flaminius and Furius. There is reason to think, that all the principal captives who graced the triumphs of the Romans were, at the close of that cruel pageantry, put to death at the altar of Jupiter Capitolinus! Caius Marius offered up his *own daughter*, for a victim to the *Dii Aversunæ*, to procure success in a battle against the Cimbri, as we are informed by Dorotheus, quoted by Clemens; it is likewise attested by Plutarch, who says her name was Calpurnia. Cicero, making mention of this custom being common in Gaul, adds, that it prevailed among that people even at the time he was speaking; whence we may be led to infer that it was then discontinued among the Romans; and we are told by Pliny that it had then, and not very long, been discouraged. There was a law enacted, when Lentulus and Crassus were consuls, so late as the 657th year of Rome, that there should be no more human sacrifices. But, however discontinued they may have been for a time, they were again renewed; for, not very long after this, it is reported of Augustus Cæsar, (when Persia surrendered in the time of the second triumvirate,) that besides multitudes executed in a military manner, he offered, upon the Ides of March, *three hundred chosen persons*, of the equestrian and senatorian order, at an altar dedicated to the manes of his uncle Julius. Even at Rome itself, this custom was revived; and Porphyry assures us that, in his time, a man was *every year* sacrificed at the shrine of Jupiter Latiaris. Heliogabalus offered the like victims to the Syrian deity, which he introduced among the Romans. The same is said of Aurelian.\*

"The Gauls and the Germans were so devoted to this shocking custom, that no business of any moment was transacted among them, without being prefaced by the blood of men. They were offered to various gods, but particularly to Hesus, Taranis, and Shatates. These deities are mentioned by Lucan, where he enumerates the various nations that followed the fortunes of Cæsar. The altars of these gods were far removed from the common resort of men, being generally situated in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the proceeding. The persons devoted were led thither by the Druids, who presided at the solemnity, and performed the cruel offices of the sacrifice. Tacitus takes notice of the cruelty of the Hermunduri in a war with the Catti, wherein they had greatly the advantage; at the close of which they made one general sacrifice of all that were taken in battle. The poor remains of the legions under Varrus

suffered, in some degree, the same fate. There were many places destined for this purpose all over Gaul and Germany, but especially in the mighty woods of Arduenna, and the greater Hercinian forest, a wild that extended above thirty days' journey in length. The places set apart for the solemnity were held in the utmost reverence, and only approached at particular seasons. Lucan mentions a grove of this sort near Masselea, which even the Roman soldiers were afraid to violate, though commanded by Cæsar. Claudian compliments Stillico that, among other advantages accruing to the Roman armies through his conduct, they could now venture into the awful forest of Hercinia, and follow the chase in those so much dreaded woods, and otherwise make use of them.

"These practices prevailed among all the people of the North. The Massageta, the Scythians, the Getes, the Sarmatians, all the various nations upon the Baltic, particularly the Suevi and Scandinavians, held it as a fixed principle, *that their happiness and security could not be obtained but at the expense of the lives of others*. Their chief gods were Thor and Woden, whom they thought they could never sufficiently glut with blood. They had many celebrated places of worship, especially in the island of Rugen, near the mouth of the Oder, and in Zealand. But the most revered and frequented was at Upsal, where there was every year a grand celebrity, which continued for *nine days*. During this term they sacrificed animals of all sorts, but *the most acceptable victims, and the most numerous, were men*!

"Of these sacrifices none were esteemed so auspicious and salutary, as a sacrifice of the prince of the country. When the lot fell for the king to die, it was received with universal acclamations; this once happened in the time of a famine, when they cast lots, and it fell to the king Domalder to be the people's victim, and he was accordingly put to death. Olaus Triliger, another prince, was burnt alive to Woden! *They did not spare their own children*! Harold, the son of Gunild, the first of that name, slew two of his children to obtain a storm of wind. Saxo Grammaticus mentions a like fact; he calls the king Haquin, and speaks of the persons put to death as two hopeful young princes. Another king slew *nine sons in order to prolong his own life*! Such instances did not often occur; but the common victims were very numerous.

"The manner in which the victims were slaughtered was *divers in different places*. Some of the Gaulish nations chined them with the stroke of an axe. The Celts placed the man who was to be offered for a sacrifice upon a block, or an altar, with his breast upward, and with a sword struck him forcibly across the sternum; then, tumbling him to the ground, from his agonies and convulsions, as well as from the effusion of blood, they formed a judgment of future events. The Cimbri ripped open the bowels, and from them they pretended to divine. In Norway they beat men's brains out with an ox yoke.

(To be Continued.)

\* "In Homer and Virgil, we have accounts of human sacrifices, communicated in such a way as indicates no abhorrence in the poet, and was meant to inspire none on the part of the reader. Cæsar informs us that it was a prevalent maxim among the Gauls, that the deity could not be appeased unless the life of one man, which had been forfeited by guilt, were atoned by the life of another who was innocent."—*De Bel. Gal. L. vi. c. 15.* (Cormack's Inf. p. 56.) AUTH



Nº73.



VARAUHAHUREY

Moortee.

*Published by E. A. Rodrigues, Oriental Lith. Press, Madras.*



Nº 74.



PRADDANA  
Moortee.

*Published by E. A. Rodrigues, Oriental Lith. Press. Madras.*



Nº 75.



RUCTA BITCHADANA  
Moortee.

*Published by E. A. Rodrigues. Oriental Lith. Press, Madras.*



## CHAPTER XIX.

## VARAUHAHUREY MOORTEE.

(Plate No. 73.)

It is stated in the Scanda and Varaga Pooranums that during the faithful and voluntary servitude of a young and beauteous virgin named *Theethee* to a certain *Thapasee* called *Casiabrama*, with a hope that she may eventually bare two sons for him endowed with surprising valour and extraordinary strength—and to be unconquerable. Thapasee in process of time being satisfied with her faithful services and wishing to reward her,—desired to know from her what kind of remuneration she wished—and it shall be complied with—she unhesitatingly desired a union whereby she might bear two boys endowed not only with extraordinary beauty—but also with great power and might—which *Casiabrama* granted most willingly.

Two boys having been born, the first was named *Hirinacherem* and the second *Harinkassap*—both having been reared up with great care and affection and well instructed in the religious duties, they were sent to perform religious austerities, by the virtues of which the former was endowed with much valour and strength, and had the courage to repair to *Patalogum* or the nether world, from whence he wrapped up the whole world as one would a mat—then *Vishnoo* as he is called the saviour of the world perceiving the fatal effect occasioned by this giant, transformed himself into a boar and rescued the world from him—but *Vishnoo* continuing in this form and molesting the people by cruel depredation, then *Siva* was entreated to rescue the people—from further molestation;—Then, *Siva* it is stated destroyed the boar and taking out its tusks wore them as ornaments or trophies—it is from this circumstance that he received the attribute of *Varauhahurey Moortee*, under which form he is worshipped in most temples dedicated to himself.

Plate No. 73 represents *Siva* as destroying the Boar. *Vishnoo* is shown in his usual form as standing before *Siva*, in attitude of worshipping.

## PRADDANA MOORTEE.

(Plate No 74.)

This image is in representation of *Siva's* reconciliation with his consort the goddess *Parvatee* who in consequence of a direct irreverence and insult she had received from *Brinkmah Reeshee*, the full particulars of which transaction will be found in Chapter 12th and under the description of *Urtha Naurieswara Moortee*, page 79, on which occasion the goddess through extreme resentment suppressed her three powers, viz, *Wisdom, Passion and Delusion* and would not co-operate in

the work of creation, whereby the whole universe was struck motionless to the great consternation of all the gods—*Siva* was then obliged to propose kind terms of reconciliation to his consort with a view to gain the good will of the goddess and to forgive the great insult offered her by *Brinkmah Reeshee*, and to extend her mercy toward a motionless universe for its revival and continuance as heretofore by co-operating with him in the work of creation—the circumstance of his pacifying her wrath by all the blessed means in his power, praising and caressing her—he has received the above designation of *Praddana Moortee*. This image is worshipped in all *Siva* temples, with the grand celebration of *Pundamooray* on the eleventh or last day of the annual Feast. Plate No. 74. represents *Siva*, proposing terms of peace and reconciliation, and caressing *Parvatee*. these images are much venerated by the followers of *Siva*.

## RUCTA BITCHADANA MOORTEE.

(Plate No. 75.)

The Image represented under this number bears reference to the *Brama Sirahchada Moortee*, as stated in Chapter 18th under plate No. 70. The dispute and controversy carried on at great length by *Brama Vishnoo* and *Ruddra*—regarding the supremacy of the god-head—as to which of the three was *Param*—The arguments were carried to such a pitch that the four *Vedas* or *Hindoo* books of scripture were transformed into four corporeal beings—and appearing before the disputants declared that *Siva* was the sole and supreme *Param* who amazingly superseded all the gods—and was the object of universal worship both in heaven and earth—To the testimony of these beings *Brama* and *Vishnoo* did not pay any regard—but commenced on a dreadful war. Then *Siva* himself appeared in the form of ineffable light—and convinced *Vishnoo* that he was the supreme *Param*—and in order to humble the obstinate heart of *Brama*, he brought into being a deity whom he named *Visava Moortee* of hideous aspect and monstrous size, whom he ordered to sever one of *Brama's* heads with the nail of his finger—and further ordered to replenish the scull with the blood, that may be shed—and bring the same to him in token of the execution of his orders—*Visava Moortee's* passion became unrestrained even after severing the head of *Brama*—and wishing to put an end if possible to his existence he waited on *Siva* for instructions, but *Siva* not being disposed to such an act—and finding the scull of *Brama*, not quite replenished with blood,—he immediately transformed *Visava Moortee* into another being—and designated him *Bitchadana-vasham* and ordered him to



set out to beg for blood to fill up the scull of Brama—Bitchadana-vasham Moortee then proceeded to Vicoonta the residence of Vishnoo, and he took with him five subsidiary warriors, named *Calavagam*, *Canaranaroogam*, *Soonoogam*, *Magalina*, and *Adipalah*, but they were ill treated at Vicoonta by the door keepers called *Tooroo-varabalagars*—and, Bitchadana vasham approached and killed them by his soolem or three tonged fork, and then hastily repaired to the place where Vishnoo was reposing on the serpent *Addi sheshea* in company, with his consorts *Poodavee* and *Streedavee*,—who received Bitchadana vasham with reverence and awe when he requested Vishnoo to allow him to supply the scull of Brama which he held in his hand, with some of his blood—with which request Vishnoo complied—Bitchadana vasham then struck Vishnoo's temple with his *soolem* from which blood gushed out, but the whole quantity of blood which was in Vishnoo's body could not fill up the scull—then Vishnoo through the loss of blood fainted and fell lifeless on the ground—The consorts of Vishnoo observed the dangerous position of their lord, fell prostrate at the feet of Bitchadana-vasham and very fervently prayed that he would raise their lord to life—then Bitchadana-vasham accordingly raised Vishnoo as it were from the dead, and disappeared, when a voice was heard, that *he would again appear mounted on a dog when the world is to be destroyed*.

The above circumstance of Siva having severed one of the heads of Brama, to humble his pride, and having begged for blood to fill the scull of Brama, received the designation of *Ructa Bitchadana Moortee*.

This image is to be found in most Siva temples, duly consecrated—and fervently worshipped—Plate No. 75. represents Bitchadana-vasham striking the temple of Vishnoo with the soolem to extract blood.

#### SISHEYA BHAVAH MOORTEE.

(Plate No. 76.)

The form of Siva under the designation of Sisheya Bhavah Moortee, is intended to represent his disguise as a disciple of his own son, Soobramaniah,\* whom he placed on his throne as a temporary measure to get an explanation of the query put to Brama, and which he was unable to answer.

When the whole universe, and the gods were suffering the pangs of extreme oppression and cruelty at the hands of the giant Soorapadma, they applied to Brama for rescue and redress, who referred them to Vishnoo, as it was not in his power to affect or render the needful assistance. On application being made to Vishnoo, he also declared that it did not lie in his power and referred them to Siva—they therefore repaired to Kylasa the residence of Siva, and observed him from a great distance preaching and imparting the knowledge of the secrets of the divinity to Sannagandigul, seated under

the shade of a tree—and as they could not approach him without permission, they consulted Nundicaswara the door keeper as to the most certain mode of extricating themselves from the tyranny of the great giant—to which Nandicaswara after mature consideration, advised them to apply to Cama (the god of love) to excite in Siva's bosom sensation of love, so as to effect a union between Wooma his consort (the beauteous daughter of Amotgherry Parvatee Rajah) and Siva, by means of which a son may be born, endowed with his father's might and divinity, who may be able to conquer and destroy Soorapadma in order to restore the world to peace and happiness whereupon, the gods prevailed on Cama, who darted forth his arrows of love, but the arrows merely disturbed him from his devotion, and when he opened his eye on the forehead, he saw and pitied the multitude of gods and righteous men who were so miserably situated, and then there issued forth six sparks of fire from his eye which he ordered Ugnee the god of fire to gather and throw them into *Saravanapoiga*, a certain sacred tank, the water in it not being able to support the extreme intensity of heat caused by these sparks of fire, overturned the same into the river Ganges, which boiled the water and bubbled up to a dreadful swell of waves and fell into the midst of *Saravanapoiga*, which immediately formed into a beautiful child, which Wooma nourished and reared up most affectionately—The child was in process of time well instructed in the art of war, and of using the various instruments of destruction.

On one occasion, when Brama and the other gods, assembled together at Kylasa to pay their adoration to Siva—Soobramaniah knowing that Brama was always inclined to be proud, and with a view, of humbling him, who was regardless of him, availing himself of this opportunity thus addressed him. "Oh! Creator of all things and master of the Vedas, tell me I pray you where the seat of life is in a body?" and as Brama could not answer the question, Soobramaniah took advantage of him, and confined him in a dungeon, and then Soobramaniah took upon himself the office of creation, and carried it on so rapidly that the earth became so fully peopled, and Yama the king of death having been unable to destroy them by death. The goddess *Boomeidevee* not being able to support the weight of the Earth any longer applied to her partner Vishnoo, for remedy, but he being unable to do any thing referred them to Siva, who having enquired into the particulars, was obliged to place his son Soobramaniah on his throne, and himself taking the form of a disciple, and with every mark of difference due to a priest from a disciple, solicited him for an explanation or answer to the query he put to Brama which he was unable to answer. Then Soobramaniah satisfied the disciple with the needful explanation to the great joy of his disguised father.

Siva then took occasion to beg in behalf of Brama, to set him at liberty and to restore him to his office of cre-

\* See plate No. 5.



Nº 76.



SISHEYA BHAVA  
Moortee.

*Published by E. A. Rodrigues, Oriental Lith. Press.*



ation, all which being complied with the world obtained its usual serenity.

The above event entitled Siva to the designation of Sisheya Bhavah Moortee. Plate No. 76. represents Soobramaniah on the eternal throne of Siva—carrying on the work of creation, here Siva, at the footstool of the throne in form of a disciple worshipping and imploring an explanation of the query put to Brama, and also soliciting his release from the dungeon in which he is confined for ages. Parvatee is shewn behind Siva, who appears to be attired in a common dress, evidently in disguise.

### INFANTICIDE IN BRITISH INDIA.

(Continued from Page 126.)

The same operation was performed in Iceland, by dashing them against an altar of stone. In many places they transfixed them with arrows. After they were dead they suspended them upon the trees, and left them to putrefy. One of the writers above quoted mentions, that, in his time, *seventy carcasses* of this sort were found in the wood of the Suevi. Dithmar, of Mursburgh, an author of nearly the same age, speaks of a place called Sedu, in Zealand, where there were, *every year, ninety and nine persons sacrificed to the god Swantowite*. During these bloody festivals a general joy prevailed, and banquets were most royally served. They fed, and gave a loose to indulgence, which, at other times, was not permitted! They imagined that there was something mysterious in the number nine, for which reason these feasts were, in some places, celebrated every ninth year, in others every ninth month, and continued for nine days; when all was ended they washed the image of the deity in a pool, and then dismissed the assembly. Their servants were numerous, who attended during the term of their feasting, and partook of the banquet. At the close of all, *they were smothered in the same pool, or otherwise made away with!*

"The like custom prevailed in a great degree in Mexico, and even under the mild government of the Peruvians, and in most parts of America. In Africa it is still kept up, where, in the inland parts, they sacrifice some of the captives taken in war to their *fetiches*, in order to secure their favour. Snelgrave was in the king of Dahoomi's camp, after his inroad into the countries of Adra and Whidaw, and was a witness to the cruelty of this prince, whom he saw sacrifice multitudes to the deity of his nation. The sacrifices, if we except some few instances, consisted of persons doomed by war, or assigned by lot to be offered. But, among the nations of Canaan, the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god.

"The Carthaginians, a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled. It consisted in the adoration of several deities, but particularly of Kronus; to whom they offered human sacrifices, and especially the blood of children! If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most promising, that the god might not be defrauded of his dues! Upon a check being received in Sicily, and some other alarming circumstances happening, Hamilcar, without any hesitation, laid hold of a boy, and offered him on the spot to Kronus; and, at the same time, drowned a number of priests to appease the deity of the sea. The Carthaginians, upon a great defeat of their army by Agathocles, imputed the miscarriage to the anger of this god, whose services had been neglected; and, seeing the enemy at their gates, they seized *two hundred children of the chief nobility, and offered them in public for a sacrifice*. *Three hundred persons who were somehow obnoxious, offered themselves voluntarily, and were put to death with the others!* The neglect of which they accused themselves, consisted in sacrificing children purchased of parents among the poorer sort, who reared them for that purpose! and not selecting the most promising, and the most honourable, as had been the custom of old. *There were particular children brought up for the altar as sheep are fattened for the shambles:* and they were brought and butchered in the same manner; but this indiscriminate way of proceeding was thought to have given offence. It is remarkable that the Egyptians looked for the most handsome person to be sacrificed. The Albanians pitched upon the best man of the community, and made him pay for the wickedness of the rest. The Carthaginians chose what they thought the most excellent, and at the same time most dear to them, which made the lot fall heavy upon their children. This is taken notice of by Silius Italicus in his fourth book. Kronus, to whom those sacrifices were exhibited, was an oriental deity, the god of light and fire; and therefore always worshipped with some reference to that element. The Carthaginians introduced him into Africa; he was the same as the Orus of the Egyptians, and the Alorus of the eastern nations. *He was universally adored in Cyprus, but particularly in this part, which Porphyry supposes to have been Salamis.* This deity was the Moloch of the Tyrians and Canaanites, and the Melech of the east; that is, the great and principal god, the god of light, of whom fire was esteemed a symbol; and at whose shrine, instead of viler victims, they offered the blood of men.

"Such was the Kronus of the Greeks, and the Moloch of the Phœnicians; and nothing can appear more shocking than the sacrifices of the Tyrians and the Carthaginians which they performed to the idol. In all emergencies of state, and times of general calamity, they de-



voted that which was most necessary and valuable to them for an offering to the gods, particularly to Moloch. Besides these undetermined times of bloodshed, they had particular and prescribed seasons every year, when *children were chosen out of the most noble and reputable families*. If a person had an *only child*, it was the more liable to be put to death, as being esteemed more acceptable to the deity, and more efficacious of the general good. Those who were sacrificed to Kronus, were thrown into the arms of a molten idol, which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out, with the hands turned upwards, as it were to receive them, yet sloping downwards so that they dropt into a glowing furnace below. To other gods they were otherwise slaughtered, and, as it is implied, by the very hands of their parents. Justin describes this unnatural custom very pathetically. Such was their blind zeal, that this was continually practised; and so much natural affection was still left unextinguished, as to render the scene ten times more shocking from the tenderness which they seemed to express. They embraced their children with great fondness, and encouraged them in the gentlest terms, that they might not be appalled, begging them to submit with cheerfulness. If there was any appearance of a tear rising, or a cry escaping, the mother smothered it with her kisses, that there might not be any show of constraint, but that the whole might be a free-will offering! These cruel endearments over, they stabbed them to the heart, or otherwise opened the sluices of life, and with the blood, warm as it ran, besmeared the altar and the grim visage of the idol. These were the customs which the Israelites learned of the people of Canaan, and for which they are upbraided by the Psalmist: 'They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works; yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood: thus were they defiled with their own works, and went a whoring with their own inventions.'

"These cruel rites, practised in so many nations, made Plutarch debate with himself, 'Whether it would not have been better for the Galato, or for the Scythians, to have had no tradition or conception of any superior beings, than to have formed to themselves notions of gods who delighted in the blood of men;—of gods who esteemed human victims the most acceptable and perfect sacrifice? Would it not,' says he, 'have been more eligible for the Carthaginians to have had the atheist Critias, or Diagoras, their lawgiver, at the commencement of their polity, and to have been taught that there was neither god nor demon, than to have sacrificed in the manner they were wont to the god which they adored? Wherein they acted not as the person did whom Empedocles describes in some poetry, where he exposes

this unnatural custom. The father, with many idle vows, offers up unwillingly his son for a sacrifice, but the youth was so changed in feature and figure that his father did not know him. These people used wilfully to go through this bloody work, and slaughter their own offspring. Even they who were childless would not be exempted from this tribute, but purchased children of the poorer sort, and put them to death. The mother who sacrificed her child stood by, without any seeming sense of what she was losing, and without uttering a groan. If a sigh by chance escaped, she lost all the honour which she proposed to herself in the offering, and the child was notwithstanding slain. All the time of this celebrity, while the children were murdering, there was a noise of clarions and tambors sounding before the idol, that the cries and shrieks of the victims might not be heard.' 'Tell me,' said Plutarch, 'if the monsters of old, the Typhons and the Giants, were to expel the gods, and to rule the world in their stead, could they require a service more horrid than these infernal rites and sacrifices?' "

"Mr. Bryant," says Colonel Walker, "does not appear to be aware of the existence of human sacrifices among the Hindoos; and it is melancholy to add to the list of human infirmity, by citing the translation of the Rudheradhyaya from the Calican Puran, by Mr. Blaquiere, as an evidence of this barbarous rite being sanctioned by the Hindoo Legislature. It was not only enjoined, but in the ancient rites of the Hindoos was frequently practised, under the denomination of *Mer Med*, or *Wud*, the sacrifice of a man. There is, at this day, a numerous class of Brahmuns who are accused of this practice. They are called Kurrada, and are inhabitants of the Concan. The object of their worship is Maha Lukshmee, to whom human sacrifices are acceptable; and the more so if the victim is a Brahmun, learned in the shasters. The public performance of this sacrifice has long since fallen into disuse; but a sect of the Kurrada Brahmuns are accused of effecting, by the secret operations of poison, that object which they dare not avow. I know several Kurrada Brahmuns, in respectable public situations, intelligent, charitable, and humane, who would abhor the commission of this detestable crime, and who, though they admit the former existence, most strongly deny its present practice; but the power of prejudice is sometimes stronger than the most complete evidence of moral conduct; and many people, under the influence of this passion, would decline to eat food prepared by a Brahmun of this tribe, of which he himself should not at the same time partake."†

\* Annual Register, vol. x. 1767. Par. Papers on Hindoo Infanticide June 1824, pp. 53—58.

† Par. Papers on Hindoo Infanticide, 1824, p. 52. On this subject see an article in the Asiatic Journal, May 1823, p. 600.



The Preliminary Discourse of Sale's Koran (p. 174) affords information of the existence of Infanticide in Arabia. "The law of Mahomed put a stop to the inhuman custom, which had been long practised by Pagan Arabs, of *burying their daughters alive*, lest they should be reduced to poverty by providing for them, or to avoid the disgrace which would follow, if they should be made captives, or become scandalous by their behaviour. The manner of doing this is differently related;—some say that, when an Arab had a daughter born, if he intended to bring her up, he sent her, clothed in a garment of wool or hair, to keep camels or sheep in the desert; but, if he designed to put her to death, he let her live till she became *six years old*, and then said to her mother, '*Perfume and adorn her, that I may carry her to her mother's!*' This being done, the father led her to a well, or a pit dug for the purpose, and, having bid her look down into it, pushed her in headlong, and then filled up the pit. This custom, though not observed by the Arabs in general, was very common among several of their tribes; and particularly those of Koreith and Kendeh; the former being accustomed to bury their daughters alive in Mount Abu Dalama, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet Al Farazdak, frequently redeemed female children from death, giving for every one two she-camels big with young, and a he-camel; Al Farazdak alluded to this when, vaunting himself before one of the Califs of the family of Meya, he said, '*I am the son of the giver of life to the dead!*' For which expression, being censured, he excused himself by alleging the words of the Koran, '*He who saved a soul alive, shall be as if he had saved the lives of all mankind.*'"

"The Missionaries in New Zealand had repeatedly heard that female Infanticide was practised among its inhabitants; and, in 1824, the fact was confirmed by a chief, who a short time previously had saved his own child from this fate, out of the hands of its inhuman mother! She had twice attempted to put it to death soon after it was born. The brethren entered into a free conversation with the natives on the subject, and they spoke of it with pleasure rather than otherwise; and referred them to several of the most respectable females, with whom they were acquainted, who had thus destroyed their children. The manner of putting them to death is, by what they call *ro-mea*, or squeezing the nose, as soon as they are born; then the hypocritical mother cuts herself with shells, and makes a great outcry about her dead child. The reasons which they assigned for this practice were two:—the first, and perhaps the principal one, was that they were no good to them in war; for they would only shout and make a noise, but not fight. The other was, that where the offspring is numerous, they make the mother too much work, &c., therefore she kills the girls, but saves the boys! We endeavoured to show them the impolicy and wickedness

of such proceedings, telling them that it was murder, in the sight of God; but they said it was not, it was only *ro-mea*, or squeezing the nose. Oh when will the bright rays of the Gospel chase away their gloom, and deliver them from their wickedness!"

"However extraordinary," says the philanthropic Colonel Walker, "the practice of female Infanticide, among the Jahreja Rajpoots (in India) may appear, it is not confined to them. The practice prevails with the Rajkoomars and other tribes in Bengal. The custom of putting their infant daughters to death has also been discovered to exist with the Rhatore Rajpoots of Jeypore and Joudpore; but this fact, when reported in Europe, was doubted and denied to be possible. It is confirmed, however, by every intelligent native of that country; nor does there appear any ground for questioning its existence. The custom is traced to other tribes of Hindostan, and in particular to the Jauts and Mewats, which latter are a sect of Mussulmans. It would be interesting to develop the laws and customs of the most distinguished people of antiquity which sanctioned Infanticide. If we except the fabulous history of the Amazons, I am not aware that we have any account of a positive law or custom for the regular and invariable destruction of children of either sex. Romulus is said to have laid the citizens under an obligation to educate all their male children, and *the eldest of their daughters!* The requiring this obligation from the citizens must have been suggested, by *the necessity for restraining the practice of Infanticide*; and Romulus probably trusted in procuring wives for his males from the other tribes in his neighbourhood, with as little difficulty as the Jahrejas do at present.

"Montesquieu proves that the same motives prevailed with the Roman fathers for exposing their children as with the nations of India, who commit Infanticide. 'We find not any Roman law that permitted the exposing of children. This was, without doubt, an abuse introduced towards the decline of the Republic, when luxury robbed them of their freedom; when wealth divided was called poverty; when the father believed all was lost which he gave to his family, and when the family was distinct from his property.' It appears that infants, newly born, were placed on the ground: those who were agreeable to the father he took up, or educated; those who were displeasing to him he neglected and exposed. In Greece, Infanticide, or the exposure of children, appears to have formed a part of the policy of those states. *Solon gave permission, by law, to parents to kill their children!* Aristotle appears an advocate for the exposing of children; and conceives, where this is not the case, that the number of those brought forth ought to be limited. He proposes expedients for this purpose, more barbarous than any usage of the Jahrejas. The Greeks appear to have been led to expose their offspring from the sterility of their territory, and the apprehension of

\* Par. Papers as above, pp. 58, 59.

\* Smith's History of Missions, vol. ii, p. 748.



want, excited by a redundant population. The same motive, arising from a fear of famine, has induced the government of China, if not to permit, at least to tolerate, parents to sell and expose their children.

"In Robertson's history of America we are informed that the difficulty of training up an infant to maturity, amidst the hardships of savage life, often stifles the voice of nature among the Americans, and suppresses the strong emotions of parental tenderness. Some of these women are stated, in particular, to destroy their female children in their infancy. At Otaheite, and other islands of the Pacific, a peculiar society exists who destroy their children;\* and other nations, in a rude state, have been found, who do not suffer those to live, who are born with any natural defect. However disgusting it may be to human nature, we find that many nations have tolerated or permitted parents to destroy their own offspring; but the custom of exclusively murdering females, (although the regulations of Romulus evidently point to their destruction, in preference to that of the males), and a systematic Infanticide, seem to be confined to the Rajpoots of India."†

"We may assume it is an unquestionable fact, that the existence of female Infanticide prevails to a greater extent in India than has yet come under the observation of the British Government. The knowledge of this fact would, until lately have been productive of little more than gratifying a melancholy and speculative curiosity. The case is now very much altered; and the inquiry at this moment might be attended, not merely with the discovery of the fact, but enable us, by the means we possess at present, to suppress this revolting crime within the region of Hindostan. Many of the Districts, in which the practice is supposed to prevail, have either fallen under the influence or the actual Government of Great Britain. Many of those people are become our subjects, and we are bound in duty, as well as honour, to reclaim them from the reproach of killing their own children! I am certain that the Company's Government requires no other excitement nor encouragement for undertaking this humane work, than that which would result from the probability of their success."‡

Who does not blush for the degradation and depravity of human nature? In Christian countries these well authenticated statements appear almost beyond credibility: but the ancient prevalence of human sacrifices may dispose the reader to receive, with painful credence, the affecting accounts of the present state of Infanticide in British India.

\* This has been happily abolished: see Ellis's Tour in Hawaii, pp. 303—305. The Rev. Mr. Knott, a Missionary in the South Sea Islands stated that a female presented to him a child, and said that it was indebted to him for its life: she had had five children and murdered them all.

† Par. Papers, vol. i. pp. 44, 45.

‡ Par. Papers, 1824, pp. 127, 128. For further information upon this subject, see Grotius' *de Satisf. Christi*, c. x. Dr. J. Owen, *de Nat. Vera Theol.* c. viii. pp. 33—41. Magee's *Work on Atonement and Satisfaction*, Dis. v. Arrowsmith's *Medico-legal Essay on Infanticide*, 1828.

## SECTION II.

*Infanticide in India. Origin—nature—crime—extent—present state—demoralizing influence.*

Infanticide appears principally to exist, at the present period, in India and China. Of its prevalence in China a Missionary writes:—"A man came to me for medicine, with whom I conversed privately. I asked him how long he had left China, and whether he ever thought upon his family there? He said he frequently thought on them, and intended next year to visit them, for he had three sons, and one daughter who was married. 'I had another daughter,' he added, 'but I did not bring her up.' 'Not bring her up!' said I, 'what then did you do with her?' 'I smothered her,' said he. 'This year, also, I heard by letter, that another daughter was born: I sent word to have that smothered also, but the mother has preserved her.' I was shocked at this speech; and still more at the indifference with which he uttered it. 'What!' said I, 'murder your own children! Do you not shudder at such an act?' 'Oh no,' said he, 'it is a very common thing in China; we put the female children out of the way to save the trouble of bringing them up: some people have smothered five or six daughters!' My horror was increased by his continued indifference, and the thought that such crimes are perpetrated in China with impunity. What an awful view does this present of the 'Celestial Empire,' loaded with crime, deluged with blood, and ripe for destruction!"

Of the internal state of China, little is known in Europe, but the paramount influence of Great Britain in Hindostan, renders the subject of Hindoo Infanticide peculiarly interesting in this country.

"The people in some parts of India," says the late Rev. W. Ward, "particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gunga. The following reason is assigned for this practice:—When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gunga, that, if she will bestow the blessing of children upon them, they will devote the first-born to her. If, after the vow, they have children, the eldest, is nourished till a proper age, which may be three, four, or more years, according to circumstances; and, on a particular day appointed for bathing, in any holy part of the river, they take the child with them, and offer it to this goddess; the child is encouraged to go into the water, till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger seizes the child, and brings it up; but it is abandoned by its parents, from the moment it floats in the water, and, if no one be found more humane than they, it infallibly perishes!

(To be Continued.)

\* See the proceedings of the British Government with regard to infanticide at these places, in the latter part of this book.







## CHAPTER XX.

## FIRST TERUVELLIADEL.

(Plate No 77)

*Or Sacred Amusements of Siva, as recorded in the Madura Stalla Pooranum.*

Before entering upon the description of the following plates, I consider it proper to premise, that I am in possession of a manuscript copy of the *Madura Stalla Pooranum* which contains an account of the sixty-four miracles performed by Siva, "the everlasting God," of the major part of the Hindoos. The sixty-four plates or illustrations of the above, now published, have been obtained with great difficulty (as the Hindoos consider them most sacred);—these have been lithographed, carefully preserving their originality, as in all the former plates of this work. The following chapters of this volume will be the final conclusion of the attributes of Siva. The second volume will treat of the attributes of Vishnoo. Siva and Vishnoo, whose rival claims as the readers are aware, divide the religion of India, and are so seldom seen in amity together.

I have been spared of great labour in this part of my work, from the circumstance of the following chapters having been already translated and published (without the illustrations) by that learned gentleman the Revd. Mr. William Taylor, Minister of the Gospel Society, attached to the native congregation of St. Matthias' Church at Vepery, who in the first volume of his "Oriental Historical Manuscripts" in the chronology of the Pandion kingdom in page 52 states. "It now only remains to introduce the abstract of the *Stalla Pooranum* containing the whole foundation of a belief which has led, in the night of by-gone time, to costly structures and magnificent endowments. In reading these sportive tales of the *Bramins*, wherein they often seem to be trying how far the credulity of the ignorant may be carried, the reader will be left to his own reflections; and will doubtless often have occasion to wonder that such things should embody the religion of an otherwise ingenious and numerous people." In page 117 the learned author gives the structure of the *Pooranum*—thus, "the opening scene is laid in *Kailasa*, the Paradise of Siva. Here, while *Rishis* are conversing together, an enquiry is made as to the holiest and most celebrated of stations on earth where their God is worshipped. *Suthu-rishi*, one among them, in reply states, "that once on a time, when he was at *Casi*, he heard the sage *Agastyar* relate accounts concerning a very eminent *Sivastallam*; calculated to produce the impression that it was chief of all others." The curiosity of the holy immortals being awakened by

this statement, they earnestly requested *Suthu*, to repeat over to them what he had heard from the mouth of *Agastyar*. *Suthu* complies with this request; and commencing with the first *Teruvelliadel*, goes on, without any further allusion to the present company, down to the last; when he adds, that thus far the sage *Agastyar* had narrated the diversions of the Gods; stating, that besides these, there were innumerable others, to him unknown. *Suthu*, further tells the immortals, that the sages who listened to *Agastyar* were so delighted, that they left *Casi* to go and visit *Madura*, where, after bathing in the tank, and obtaining a sight of the original *Lingam*, they received gifts from the God; and afterwards *Agastyar*, with each of the others, established inferior images, calling these respectively by their own names; and then went to their *Tapasuvanas*, or places of retirement, austerities, and meditations, according to the usage of such sages.

Thus far, it is added, is the account of the sixty-four sacred amusements; and he who hears the narration will obtain all manner of happiness.

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*The god removed the crime of Indren, king of the Celestials.*

*Indren* was engaged in attending to the celestial dancers of his paradise, when his *guru*, or spiritual preceptor, *Vrihaspati*, came to see him; and in consequence of *Indren* being so engaged, he did not pay proper attention to the *guru*, nor rise to salute him: hurt by which neglect, *Vrihaspati* pronounced a curse on him, to the effect of wishing "That he might lose all his prosperity," and went away. Having no longer his former preceptor, *Indren* took a three-headed giant, or *asuren*, for his preceptor; but learning that he was making a *yugam* or sacrifice, to destroy the gods, *Indren* killed him, whereby he incurred the sin of *Bramha-gatthi*, or crime of killing a *Bramin*. The father of the giant made a *yugam*, from which *Veduraswami* came forth, whom the father sent to kill *Indren*: the latter struck the giant, but finding that he could not kill him, hid himself in a *lotos* flower. He then went to *Brahma* and enquired why he could not kill the *asuren*; and was told that his weapon was become powerless; but was directed to a place where an old *Bramin* had long been performing penance, and was told to take his shoulder-bone, which would suffice for the object in view: the old *Bramin* of his own accord surrendered his life, and *Indren*, taking his shoulder-bone, by its aid killed the *asuren*; hereby the sin of *Bramha-gatthi* was doubled; and, in consequence of its burden, *Indren* again concealed himself in a *lotos* flower.



The celestials were now left without their king, and in order to arrive at that dignity, *Nacalen*, an earthly monarch, performed a hundred *yugams*, by which he became entitled to take the place of *Indren*. Accordingly he sent word to *Indrami*, perpetual consort of the king of heaven, that he was coming, directing her to prepare to receive him. On this message being communicated she went in consternation to the *guru*, *Vrihaspati*, to ask his advice, who directed her to sanction the coming of *Nacalen* in the palanquin of *Indren*, according to custom borne by the seven *rishis*. While *Nacalen* was thus going, owing to his hurry, he exclaimed to the *rishis*, "*Sarpasarpa!*" which means both *quick* and a *serpent*. The *rishis* being displeased put down the palanquin, and pronounced on him as a curse, "That he should become a serpent;" in which shape he fell down again to the earth. A council being held of *Vrihaspati*, *Agastyar*, and other sages, it was recommended that *Indren*, in order to the removal of his sin, should go down to the earth, visit the sacred places, and bathe in the rivers. This he did, without finding relief till he came to a certain forest of *tili* trees, where suddenly he found his burden removed. Being surprised at this, he commanded search to be made around, when a *lingam* the emblem of *Siva*, was found under a *tili* tree, to which he made *pujai*; and so great was his joy that even his speech became confused. As it was a forest, there were no flowers with which to make garlands; but on looking, he saw a tank with *lotos* flowers, of which he made garlands; and from this use of its flowers the tank obtained the name of *Pottamarei*, or the *Golden-lotos*.

## SECOND TERUVELLIADEL.

(Plate No. 78.)

*The god took away the curse pronounced by Durvasa-rishi on the white Elephant of Indren.*

*Durvasa-rishi* was once worshipping the said image in the *Tili-vanam*, when he took one of the *lotos* flowers and, after presenting it to the god, carried it with him to *Indren's* paradise, who was then riding on his white elephant, and going to encounter the giants. He respectfully gave it to *Indren*, who laid it on the head of the elephant between its tusks; but the animal threw it down, and trampled it under foot. For doing so *Durvasa* pronounced on it a curse, to the effect "That it should become a wild elephant of the woods;" but as the animal implored mercy, the period was limited to a hundred years. In consequence, while the elephant was in the *tili* forest, it one day poured water over the *lingam*, which, on enquiry, learning the nature of the case, told the elephant to place an *Indra-lingam* at

*Airavatham*. Having done so, a messenger came to recall it to *Indren's* abode; and the proposition being declined on the plea of worshipping at this place, another messenger was sent; in obedience to which recall, the elephant went and again became the *vahan*, or vehicle, of *Indren*.

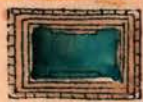
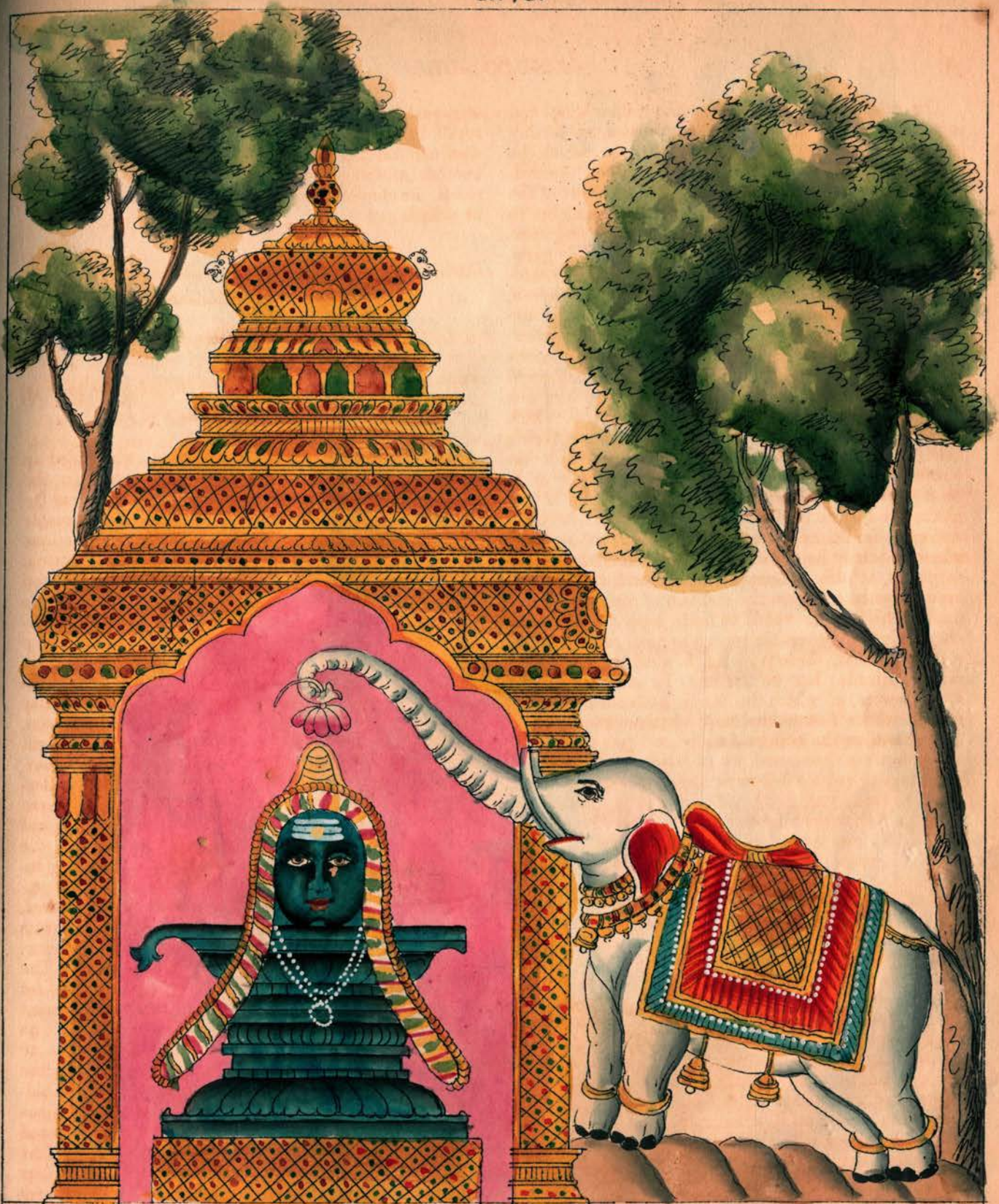
## THIRD TERUVELLIADEL.

(Plate No. 79.)

*Discovery of the god to mortals; Building the town of Madura; and Reign of the first king.*

In the time of *Kulasegara-Pandion*, who ruled in *Manavur*, a merchant, named *Tanen-sheyan*, in the course of his journeys on commercial business was benighted in a forest of *cadambu* trees; and being unable to proceed further took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendor; and, going to look, was favored by the god with the view, because he had been very virtuous in a former birth. As it was Monday, the gods were performing homage and anointing the image, as though it had been the night of *Siva*. The merchant bathed in the tank and worshipped: when the gods had disappeared, he saw the stone image only; and next day went and told the king aforesaid what he had seen. The god also appeared to the king the following night by a vision, in the form of a religious ascetic, and commanded him to build a temple in the aforesaid wilderness. The king finding the vision and the statement of the merchant to accord, went to the place and had the forest cleared. Being uncertain how to build the temple and town, the god again appeared and gave instructions; in obedience to which, workmen were employed, and a temple was built with seven enclosures, having a king's street, *Bramins'* streets, and also streets for the other three castes, and for the temple servants; also *choultries*, *mandabams*, tanks, and the like. The whole being splendidly finished, with a palace also for the king on the north-east quarter, an embarrassment arose as to how these numerous buildings could all be purified preparatory to residence at once, so as to ensure an entrance on a fortunate day; this difficulty the god *Siva* was pleased to remove by causing *Ganga*, abiding in the hair on his head, to pour fourth copious streams on the whole place: and the god was pleased to give it the name of *Mathurai*, (or pleasant,) and he then disappeared. The king placed guards at the four cardinal points of the city, who were all four of them deities. Afterwards a son was born to him, named *Maliya-thusen*, who on the king's death succeeded to the throne.













Oriental Lith. Press, Madras

F. A. Rodrigues.

IV  
TERUVELLIADDEL.



## FOURTH TERUVELLIADEL.

(Plate No. 80)

*Incarnation of Minatchi, the goddess of the temple.*

*Maliyathusa-Pandion*, although he had many wives, the chief of them being *Kanjana-mali*, daughter of the *Sora* king, yet had no child. In consequence he offered ninety-nine *aswamedha* sacrifices, when *Indren*, becoming alarmed, (since another sacrifice would entitle the king to *Indren's* throne,) appeared to him and said, "Why do you give yourself this trouble? perform the appointed sacrifice for obtaining a child before the temple of the god *Siva*, and you will have your wish granted." While the king was making this sacrifice, a female of three years old, covered with ornaments, was born from the flame of the sacrifice. The king took up the child, and gave it into the hands of his queen *Kanjana-mali*. On her applying this infant to her breast immediately milk for its nourishment first manifested itself. While bringing up the child it was found that she had three breasts, on which the foster-parents being afflicted, the voice of the god was heard from heaven, bidding them give the child the same education as for a man, and adding, that when her appointed husband should come then one of the breasts would disappear: when she was grown up they had her formally installed on the throne, and then *Maliya-thusen* died.

Having performed, in becoming manner, the funeral rites for her foster-parent, and worshipped in the temple, she afterwards ruled the kingdom in a proper manner.

## INFANTICIDE IN BRITISH INDIA.

(Continued from Page 132)

The principal places in Bengal where this species of murder is practised are, Gunga Saugur, where the river Hooghly disembogues itself into the sea; Voidyuvatee, a town about fourteen miles to the north of Calcutta; Trivinee, Nudeeya, Chakduh, and Prayag, or Allahabad.

"The following custom appears to prevail, principally in the northern Districts of Bengal. If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where the evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives and nurses it again; but this seldom happens. The late Mr. Thomas, a Missionary, once

saved and restored to its mother an infant which had fallen out of a basket at Bholahat, near Malda, at the moment a jackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches, containing the skeleton of another infant, which had been devoured by ants.

"A friend at Ludiana, in a letter written in 1812, says, 'The custom of murdering female infants is very common among the Rajpoots. One of these fellows had been induced, by the tears of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen; but, unfortunately for her, had not been demanded in marriage by any one. The Rajpoot began to apprehend the danger of her bringing a disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this design, he overheard, or pretended to have overheard, some of his neighbours speak of his daughter in a way that tended to increase his fears, when he rushed upon the poor girl and cut off her head! The native magistrate confined him for a year, and seized all his property. But this was because the girl was marriageable; infants are murdered with impunity.'

"The Jatus, a people who abound in these parts," says a friend, in a letter from Agra, in 1812, "destroy their female children as soon as born; but, being now afraid of the English, they remove their pregnant women before the time of delivery into the district of the Rajah of Burtpore, that they may commit these horrid murders with impunity. The dark places of the earth are full of the habitations of cruelty!"\*

*The origin of Infanticide appears very obscure.* The following extracts from the *Par. Papers* on the subject, printed June 1824, cast considerable light upon the subject. J. Duncan, Esq., Resident at Benares, first directed the attention of the Bengal Government to the existence of Infanticide among their subjects, in Oct. 1789. "It is no unfrequent practice," says this gentleman, "among the Rajkoomars to put their daughters to death. This horrid custom is said to exist also among other tribes, more especially in the Vizier's dominions. It is thought to be founded in the Rajkoomar tribe, on the inherent extravagant desire of independence entertained by this race of men, joined, perhaps, to the necessity of procuring a suitable settlement in marriage for these devoted females were they allowed to grow up; and the disgrace which would ensue from any omission in that respect."†

"In the north-western parts of Hindostan," says the late Rev. W. Ward, "the horrid practice of sacrificing female children, as soon as born, has been known from time immemorial. The Hindoos ascribe this custom

\* Ward's View of the Hindoos, vol. ii. pp. 122—125.

† Par. Papers, 1824, p. 6.



to a prophecy, delivered by a Brahmun, to Dweep-sing, a Rajpoot king, *that his race would lose the sovereignty through one of his female posterity*. Another opinion is, that this practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom :\* hence persons of high cast, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Punjab, and neighbouring Districts, to a great extent, a cast of Seiks, and the Rajpoots, as well as many of the Brahmuns and other casts, murder their female children as soon as born. A gentleman, whose information on Indian customs is very correct, states that this practice was, if it is not at present, universal among all the Rajpoots."†

A native of Mandavee, in the country of Cutch, thus describes the origin of the practice :—"It is notoriously known to be the established practice among those of the Jahreja tribe in the country of Cutch, and the adjoining district of Cattywar (in the peninsula of Guzerat), not to bring up their daughters, but to put them to death at their birth. The legend that I have heard, accounting for this strange practice, is as follows :—In former times one of the head men of those Jahrejas had several female children ; and as, among the Hindoos, it is incumbent to provide husbands for their daughters whilst they are in their nonage, the Jahreja chieftain applied to his family Brahmun, to pursue the necessary measures for getting the children contracted in marriage with the sons of his equals in the tribe, and of like valour and power. The Brahmun, after making every inquiry, returned without effecting his object ; reporting that, although he had exerted all his endeavours to find proper alliances for his female children, he had not traced any one who was of competent qualifications to be his son-in-law : wherefore (said the Brahmun), since to retain these, your female offspring, in the family house, after their arriving at the age of womanhood, is contrary to the rules of religion, I will take them with me, and will burn them in the fire, on condition that it be stipulated on your part, to destroy, at their birth, all issue of the same sex that shall be born in your family. I now lay my solemn malediction on you and yours, if you fail to perform the same ; in such manner, that, if you shall preserve any of your future daughters, they shall pass their lives in want ; nor shall good attend the father or mother of such children. It is further reported that the Brahmun took away those innocent girls, and consumed them in the flames ; and that, in conformity to the stipulation and denunciation aforesaid, the people of the Jahreja tribes, dwelling in the country of Cutch, and in the Pergunnahs of Hallar, and other places within the Peninsula of Guzerat, have, to the present day, continued to adhere to the practice in question."

\* At the time of marriage the girl's father, taking hold of the knee of the boy, worships him, by presenting offerings of rice, flowers, paint, &c., and promises to give him his daughter. Vol. ii. pp. 122—125.

† Ward's View, vol. ii. p. 124.

"Being interrogated respecting Adeeba, the daughter of Ralakjee, former Rajah of Cutch, who was married to one of the Guicowar Rajahs, he replied,—'It is true Adeeba is still surviving at Booj, the capital of Cutch, yet there are but few exceptions to the general rule, because, from the effect of the malediction pronounced, no good ensues from their preservation ; insomuch that if any daughters of this tribe are married into other houses, the grain in such houses becomes less plentiful ; nor do such women produce sons, but are the occasion of feuds arising in the families into which they were thus transplanted ! Throughout the country of Cutch there may be six or eight houses wherein the Jahreja masters of families bring up their daughters ; otherwise, the practice is general ; and, besides what happens within the limits of that country, the Jahreja chieftains of Moorvee, Goondul, and Jamnagur, in the Peninsula of Guzerat, also kill their female infants. Those who occasionally preserve their daughters, are induced by the consideration of acquiring the merit of having sons born to them. As when a man has a succession of female children in his family, he will, at the suggestion of any one, be induced to believe that, by bringing them up, sons will also be born to him ; whence chiefly Jahreja daughters are sometimes met with, of whom there is, within my recollection, another instance, in the case of the Roe chieftain of Cutch, by name Vijrajee, who has married a daughter of his to the son of Attabye, she Rajah of Bhowmaguth ; that lady may now be about twenty or twenty-two years of age, but I have not heard that she has had any male issue, but that, on the contrary, her husband and she do not agree.'"

Colonel Walker endeavours to account for the rise of this singular practice as follows :—"The Jahrejas relate that a powerful Rajah of their cast, who had a daughter of singular beauty and accomplishments, desired his rajgor, of family Brahmun, to affiancè her to a prince of desert and rank equal to her own. The rajgor travelled over many countries without discovering a chief who possessed the requisite qualities ; for, where wealth and power were combined, personal accomplishments and virtue were defective ; in like manner, where the advantages of the mind and the body were united, those of fortune and rank were wanting. The rajgor returned and reported to the prince that his mission had not proved successful. This intelligence gave the Rajah much concern ; he, however, strongly reprobated every match for his daughter which he conceived inferior to her high rank and perfection. In this dilemma the Rajah consulted his rajgor, and he advised him, to avoid the disgrace which would attend the princess's remaining unmarried, by having recourse to the desperate expedient of putting his daughter to death. The Rajah was long averse to this expedient, and remonstrated against the murder of a woman, which, enor-

\* Par. Papers, 1824, p. 23.



mous as it is represented in the shastras, would be aggravated when committed on his own offspring. The rajgor at length removed the Rajah's scruples, by consenting to load himself with the guilt, and to become, in his own person, responsible for all the consequences of the sin! Accordingly the princess was put to death, and female Infanticide was, from that time, practised by the Jahrejas.\*

"I have met with an account of Infanticide," the Colonel further observes, "which ascribes its origin to a circumstance more probable, than the disappointment felt by the Rajah at not finding a suitable match for his daughter. It is said that one of the early Musulman invaders of the Jahrejas' country, who experienced the determination with which they defended their liberties, united policy to arms, and sought to consolidate their interests in the country, by demanding the daughters of the Rajahs in marriage. The high-spirited Jahrejas would not brook the disgrace, and pretended they did not preserve their daughters; but, fearful of the consequences, and that force would be resorted to in order to obtain what was refused to entreaty, they listened to the advice of their rajgors in this extremity, and, deluded by the fictitious responsibility which they accepted, the practice of Infanticide originated, and has since been confirmed. In consistency with this relation is an account which I have heard of one of the Rajahs of Noanuggur, whose daughter was demanded in marriage by the Emperor of Delhi, and which also throws some light upon the doubtful point, whether a grown-up daughter is ever put to death. It appears, that although much discredit would attach to a Jahreja who killed his daughter, after having preserved her for any time, yet that such occurrences, however unfrequent, are not without precedent. In some period of the history of the Jahrejas, it is said that one of the Jams was despoiled of his country by the king of Delhi, who promised to restore it, provided Jam gave him a daughter, whom he had preserved, in marriage. This must have been a legitimate daughter, as Jam disdainfully rejected the alliance. After some time was given to reflection, Jam was counselled by his friends apparently to comply, and to depart for Delhi, accompanied by his daughter; when he might evade the disgrace, save his honour, and recover his country, by putting his daughter to death, and gave out that she died of sickness or fatigue during the journey. The plan was put into execution, and this conduct does not appear to have received the disapprobation of the cast; probably it was applauded."†

*The nature of Infanticide, or the manner in which the practice is perpetrated, is involved in considerable obscurity. J. Duncan, Esq., Resident at Benares, in 1789, in his inquiries upon the subject, was informed that the*

Rajkoomars "killed their infant daughters, or allowed them to die, by denying them all sustenance from their birth."‡ The same gentleman, when Governor of Bombay, in a conversation with Gajra Bye, daughter of one of the Guicowar Princes, of Guzerat, in 1804, incidentally ascertained the existence of Infanticide in Cutch. On inquiry from Captain Seton, stationed at Mandavee, it was stated,—"The custom mentioned in Gajra Bye's relation is in force to this day. Every female infant born in the Rajah's family, if of a Ranne or lawful wife, is immediately dropped into a hole dug in the earth and filled with milk, where it is drowned."†

"Curiosity," says Colonel Walker, "will naturally be excited to learn the methods observed in committing these Infanticides; and whether they are attended by any compunction and ceremony. The common expressions for Infanticide are '*Deekree Marne ne Chal*,' or 'the custom of killing daughters;' and *Naree Deekree Marne ne Chal*,' or 'the custom of killing young daughters.' In conversation, and in discussing the subject with the Jahrejas, the term used was '*Deekree Babut*,' or 'the article of girls.' Although the Jahrejas spoke freely of the custom of putting their daughters to death, without delicacy, and without pain, they were more reserved on the mode of its execution, and appeared at first unwilling to be questioned on the subject. They usually replied, *that it was an affair of the women; it belonged to the nursery, and made no part of the business of the men.* They at last threw off this reserve.

"The following is the translation of a memorandum from Wassonjee Eswarjee, a Nagur Brahmun, who attended the camp, in the quality of Vakeel, from the Gondul Chief. 'When the wives of the Jahreja Rajpoots are delivered of daughters, the women, who may be with the mother, repair to the oldest man in the house; this person desires them to go to him who is the father of the infant, and do as he directs. On this the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother, and tell her to act in conformity to their usages. The mother next puts opium on the nipple of her breast, which the child inhaling with its milk, dies! The above is one custom, and the following is another; when the child is born, they place the navel-string on its mouth, and it expires. If a father wishes to preserve a daughter, he previously apprizes his wife and family, and his commands are obeyed. If a mother entertains a wish of preserving a daughter, and her husband is averse to it, the infant must be put to death! There are, however, instances where the influence of the mother has succeeded in saving the infant, by obtaining the revocation of the decree for its destruction; but these instances of maternal solicitude are either unfrequent or but seldom successful. The father sometimes expressly orders the infant to be put to death, probably when he

\* pp. 31, 32.

† Par. Papers, 1824, pp. 52, 53. On the Origin of Infanticide see an extract from Col. Tod, Asi. Jour., Oct. 1830, p. 166.

\* p. 7.

† Par. Papers, p. 20.



suspects some intention of the mother to preserve it; but, in general, this sanguinary intimation is unnecessary; *a total silence on the part of the husband, is considered to imply his unalterable resolution, that the child, if a female, should perish!*

"To render this deed, if possible, more horrible, *the mother is commonly the executioner of her own offspring!* Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands. This compliance of the women must appear the more extraordinary, as they belong to casts who rear their females, and are brought up in families, where their own existence is evidence against the unnatural practice: but as they are betrothed at an early age, they imbibe the superstitions of their husbands, and some of them appear even as advocates for this custom. They appear to have several methods for destroying the infant, but two are prevalent. *Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents respiration.\** But the destruction of so young and tender a subject is not difficult, and it is probably effected without a struggle. The natural weakness of the infant, when neglected and left uncleaned some time, causes its death, without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire! The infant, after it is destroyed, is placed in a small basket, entirely naked, and in this state carried out and interred. In Cattywar, any of the female attendants of the family perform this office; but in Cutch it is done by the domestic rajgor. The rajgors, who bury the infants that perish, receive a fee of one koree, which is a coin equivalent in value to one-third of a rupee (about tenpence sterling), and a meal. In Cutch the female rajgors are the executioners, of the infant instead of the mother, and this seems to approach nearer to the origin of the custom.

"The birth of a daughter is considered by the Hindoos, of every description, as an inferior event, and they rarely make it a subject of congratulation. Should any inquisitive person ask a Jahreja the result of the pregnancy of his wife, if it were a female, he would answer '*nothing*;' and this expression, in the idiom of the country, is sufficiently significant. *The infant is invariably put to death immediately on its birth, and it would be considered a barbarous action, to deprive it of life after it had been allowed to live a day or two!* Although instances of this deliberate murder may be very rare, yet, from the examination of a Jahreja, who

was reported to me as having been guilty of this deed, I have reason to believe they sometimes occur. The death of a daughter is generally viewed by a Jahreja, as an infallible consequence after its birth; and it is considered to be an event of such insignificance, that he is seldom apprized of it! It is attended by no ceremony, and publicity is avoided. Jussajee, of Jallia, has had *three daughters*; they were all put to death at the time of their birth. Jussajee attended the camp; he is a man of intelligence, and served the detachment as a guide. His character and disposition, for humanity and propriety, are favourable; but he has not the least compunction for the murder of these children, and considers the deed to be, in every respect, justifiable."\*

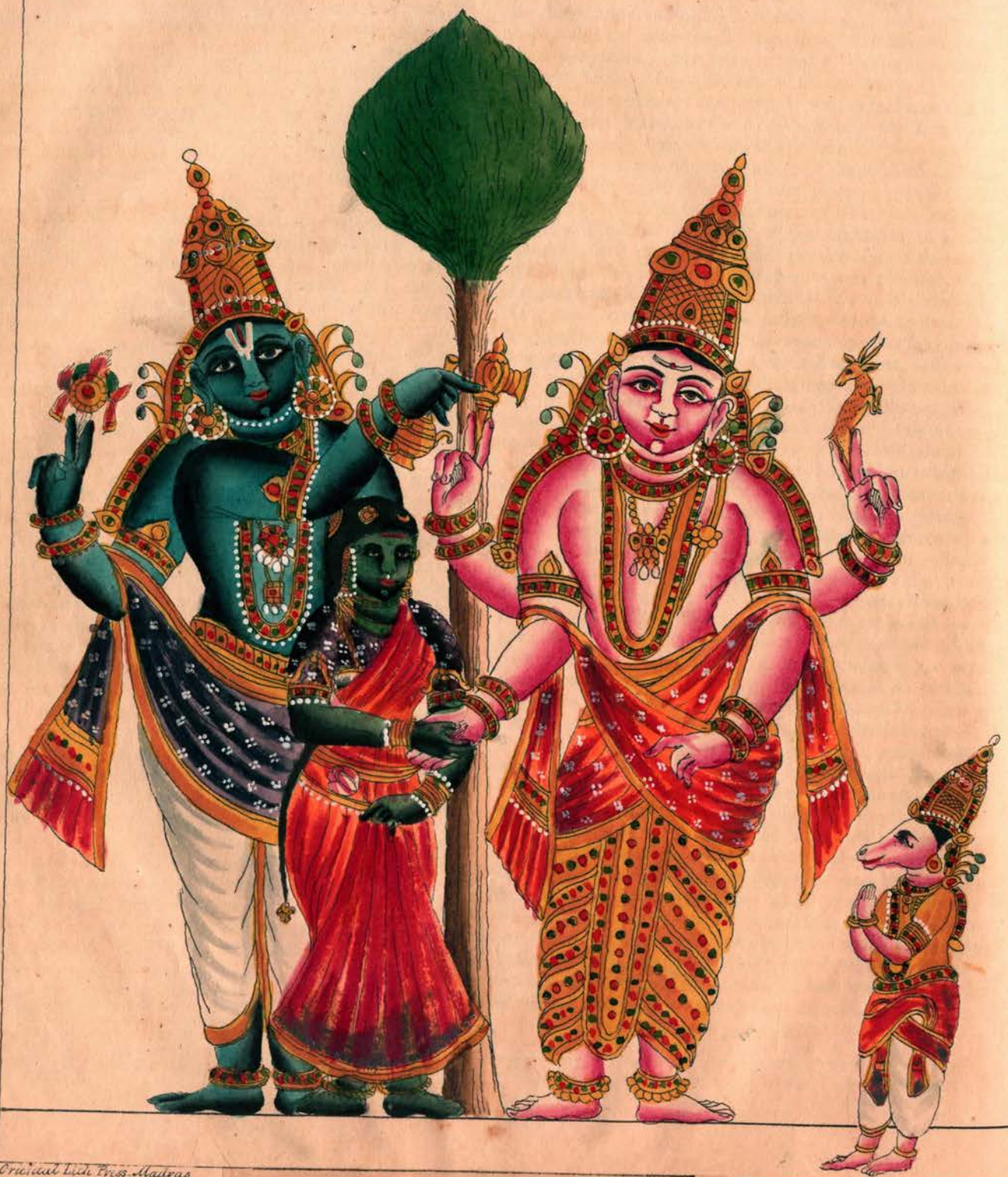
The following is the statement of Jahreja Dadajee, chief of Rajcote:—"Many of the Jahrejas of Cutch preserve their daughters, and, previously to the birth of a child, the father, if he wishes to preserve the child, signifies such a wish, and his will is invariably obeyed; if the mother wishes, and the father is averse to preserve his daughter, it is killed! Exceptions to this take place now and then, when the mother has great influence over the father. When the daughters are killed, they are almost invariably put to death, immediately after their birth. On the birth of a daughter, the mother very seldom apprizes the father, but puts it to death at once. Daughters, when put to death, are always buried in the state in which they were born, without any purification, or being wrapped in any clothes. Dadajee has a daughter alive. He states that he expressed a wish to preserve it previously to its birth. Some Jahrejas preserve their daughters that may be born within the space of six months after the death of a chief: though this is little observed, it is still reckoned proper; but he says that avarice, or other passions of the parent, make them disregard this practice. He says there is no uniform mode of killing infants. Sometimes they terminate their life by opium, sometimes by placing the navel-string on their mouth and suffocating them. Dadajee, on being interrogated as to any other mode, said, '*What difficulty is there in blasting a flower?*' Sometimes the mothers, if there are no female attendants, kill their infants themselves; but, in general, women of station never perform this unnatural office. In allusion to this subject, as descriptive of the motives for Infanticide, he states, that in Cattywar and Hallaur the rubbaries, or goatherds, allow their male kids to die when there are many of them brought forth; and the charons follow the same practice with their male buffaloes, both being reckoned unproductive, in a country where little flesh is consumed, and the only profit which arises from the animals is their milk!"†

(To be continued.)

\* Sir John Malcolm says, that "Suntook Ram, minister of Amjerah, told him he was sitting with Puddim Singh, the present Thakore, when he heard the birth of a female infant whispered in his ear, and saw him preparing the fatal pill of opium (the usual signal); he implored that the child might live; his request was granted; and this little girl, added Suntook Ram, is always called my daughter."—Rep. of Cent. India, Asi. Jour. 1823, Jan.

\* Par. Papers, 1824, pp. 35—37. † Par. Papers, 1824, p. 68.





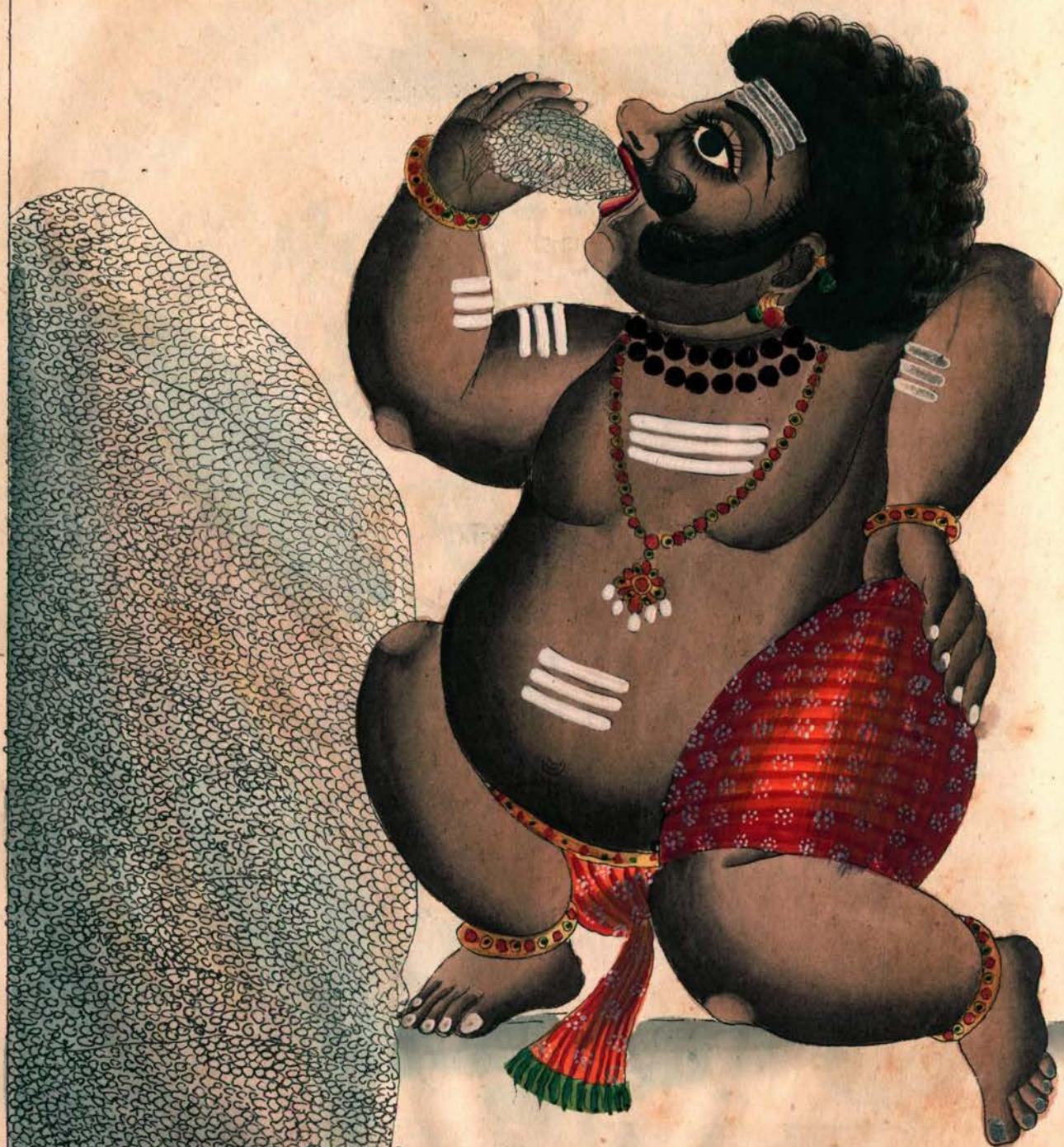




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VII. TEROOVELLIADEL.







## CHAPTER XXI.

## FIFTH TERUVELLIADEL.

(Plate No. 81)

*Marriage of Minatchi with Siva, by the name of Sunterestara.*

When the above woman, *Tadatha-kai*, (or *Invincible*, was ruling, her forster-mother represented to her the propriety of marriage, to which she replied, that she would assemble an army and go to fight with neighbouring kings, in order to discover among them her destined husband. Accordingly her minister, named *Sumathi*, assembled a very large army, with which she went and conquered all the neighbouring kings. She next conquered *Indren*, and then proceeded to attack *Kailasa*, (the abode of *Siva*,) in front of which she was met by *Nareda*, (the messenger of the gods,) whom she forced to retreat. He went and reported the same to *Siva*, who, smiling a little, arose and went forth. As soon as he appeared, the before-mentioned sign occurred, at which the amazon, being ashamed, dropped her weapons, and the minister said, "This is to be your husband." The god told her to return to *Madura* where he dwelt, and on Monday he would come and marry her; desiring all preparations be made. All was arranged accordingly; and the gods, superior and inferior, came, bringing presents. She was seated beside the god on the marriage-throne, when *Vishnu* joined their hands, and afterwards the marriage ceremony was performed, amidst the praises and adorations of the *rishis* and others present.

The god then had a new stone image made for the pagoda, as became a king; and afterwards ruled over *Madura* by the name of *Suntera-Pandion*.

## SIXTH TERUVELLIADEL.

(Plate No. 82)

*The god danced in a silver temple at the request of certain rishis.*

After the marriage, the gods, *rishis*, and others who were assembled, were about to be feasted, preparatory to which they all bathed in the *Pottamari-tank*, when certain of the *rishis* said, "Unless we see the god dance we will not eat." The god replied, "How can you expect to see one dance, whose form is that of the seven superior and seven inferior worlds, and whose members are the places most famous for their shrines and temples? but, as this place is chief of all, since you wish it, you shall see me dance." Accordingly the god

danced in a silver temple, while the gods, *rishis* and the numerous other attendants, joined in chorus and chanted his praises

## SEVENTH TERUVELLIADEL.

(Plate No. 83)

*The insatiable dwarf Kundotheren.*

After the marriage feast was ended, the officers of the kitchen came and said to the goddess, "Out of the vast quantity of food which you have prepared scarcely one part out of a thousand has been consumed: what are we to do with the rest?" The goddess went to enquire of her husband, who said, "It is true, that being a queen, you have prepared so much food, but there are several of my retinue as yet unfed." Whereupon calling a dwarf, named *Kundotheren*, he directed food to be given; saying, that when he should be satisfied, others would follow. He then put within him *Vadamuagni* (fabled to govern the sea). A large pit was dug to receive the various eatables. This dwarf was emaciated with hunger and fasting; and consumed mountains of prepared food so rapidly, that the eye could not follow him. All being gone, he consumed the unprepared materials for food, and still complained of hunger. On this the goddess enquired of her husband what was to be done, saying, "It is thus that you fulfil your character of the final destroyer of all things." At this the god smiled with complacency, only complaining that so many of his hungry followers were still left without food.

## EIGHTH TERUVELLIADEL.

(Plate No. 84)

*Ganga, at the command of the god, produced the river Vaigai.*

As the hunger of the dwarf was yet unappeased, the god commanded the *Earth* (a goddess) to supply him. Accordingly four holes or pits appeared, out of which food spontaneously arose; and the dwarf eat till his body was swoln. He then complained of thirst; and having drawn all the water contained in the wells and tanks, he still complained of thirst. On this the god commanded the goddess *Ganga* (in his hair) to supply water. She replied, "You once called me before, and I will come again if you only grant the privilege that whosoever bathes in my waters shall be purified from sin:" which being conceded, she brought a most plentiful supply of water in the shape of the river *Vaigai* and the dwarf took it all up very easily. And now, both hunger and thirst being satisfied, he returned to his duty in the retinue of the god.



## INFANTICIDE IN BRITISH INDIA.

*(Continued from Page 138)*

In Zillah Furruckabad, Bareilly Division, in Sep. 1806, a man was tried for the murder of his child. The atrocious act is thus described by the murderer:—“About twenty days ago a daughter was born in my house, a little before sun-set. On the same evening, I, the deponent, on account of the ancient customs of my tribe, of not contracting our daughters in marriage with any one, as well as from ignorance of the regulations of justice, and the contents of the proclamation made with respect to refraining from murdering daughters, and likewise from my dwelling in the jageer, depending upon the Nawab of Khurudmund Khan; on this account I took out of my house some of the juice of the Ag tree, (a deadly poison,) and caused my new-born child to drink it. About ten o'clock at night my daughter expired. I was not acquainted with the Company's regulations, if I had, I should never have committed this crime: now, that I am acquainted with them, I will never again commit the same crime.” He was ultimately pardoned on the ground of his ignorance.\*

*The crime of female murder is very great, according to the Hindoo shastras.*—“The doctrines of the Hindoo religion have been singularly careful to protect the female sex and infants from violence; and it is unlawful to put a woman to death for any offence whatever. In support of this opinion they quote the following sloke or verse:—

Shut gao wudhe vepra  
Shut vepra wudhe istreev  
Shut istreea wudhe bala  
Shut bala wudhe muresha.

- ‘To kill one brahmun is equal to one hundred cows:
- ‘To kill one woman is equal to one hundred Brahmuns:
- ‘To kill one child is equal to one hundred women:
- ‘To kill one hundred children is an offence too heinous for comparison.’

The crime therefore of killing a woman is considered as great a sin as killing a hundred Brahmuns; and the sin of killing a young child, of either sex, is equal to killing a hundred women.”†

J. Duncan, Esq., while Resident at Benares, procured a translation of an extract from a Hindoo shastra, in which the same sentiments are expressed.—“Let all the four casts of Brahmun, Khetry, Bys, and Soodra, know that *killing a woman is the greatest of crimes*. The person guilty of such an act, having gone into the nerk or hill, called Kal Sooter, shall remain there without nourishment, and be gnawed by worms, for as

many years as there are hairs on the woman's body, and shall remain there always in pain and misery; and afterwards, being born again in the lesser casts, shall become a leper for the same number of years; and thereafter, becoming of the cast of Soodra, shall be afflicted with the zukhma, or vomiting of blood. Being again born of that cast, he becomes the servant or valet of a Brahmun, by which he is exonerated. In the same Pooran it is written, that causing abortion is equal to killing a Brahmun. It is distinguished by the name of *broon hettea*.”\*

*The extent and present state of this cruel custom* appear by the following extracts from the Par. Papers on Infanticide, of 1824 and 1828. The Papers of 1828 contain the most recent account of the state of Infanticide in Cutch and Cattywar, in Benares, and other parts of the Bengal Presidency, and also of the Presidency of Fort St. George. The Papers of 1824, which contain the most information, are divided into four parts.

Part the first contains “*Papers relating to Infanticide, practised by the Rajkoomars, Rajevanses, &c., in Benares and other parts of the territories under the Bengal Presidency, and in the state of Oude: 1789 to 1820.*” pp. 5—16.

Sir John Shore (now Lord Teignmouth), in a Paper on the Customs and Practices of the Hindoos, has the following observations on the subject of Infanticide:—“That this practice should ever be so general as to become a custom, with any sect or race of people, requires the most unexceptionable evidence to gain belief; and I am sorry to say, that the general practice, as far as regards female infants, is fully substantiated with respect to a particular tribe on the frontiers of Juanpore, a district of the province of Benares, adjoining to the country of Oude. A race of Hindoos, called Rajkoomars, reside here; and it was discovered, in 1789 only, that the custom of putting to death the female offspring, by causing the mothers to starve them, had long subsisted, and did actually, very generally, prevail among them. The Resident at Benares, in a circuit which he made through the country where the Rajkoomars dwell, had an opportunity of authenticating the existence of the custom from their own confessions. He conversed with several; all unequivocally admitted it, but all did not fully acknowledge its atrocity; and the only reason assigned for the inhuman practice was, the great expense of procuring suitable matches for their daughters, if they allowed them to grow up! It is some satisfaction to add, that the custom, though general, was not universal, as natural affection, or some other motive, had induced the fathers of some Rajkoomar families to bring up one or more of their female issue; but the instances, *where more than one daughter had been spared were very rare!* One village only

\* Par. Papers on Infan. 1828, pp. 33, 34.

† Par Papers, 1824, p. 42.

\* pp. 7. 8.



furnished a complete exception to the general custom ; and the Rajkoomar informant, who noticed it, supposed that the inhabitants had sworn, or solemnly pledged themselves to each other, to bring up their females ; in proof of his assertion, in favour of the village in question, he added, that several old maids of the Rajkoomar tribe then actually existed there, and that their celibacy proceeded from the difficulty of procuring husbands for them, in consequence of the great expenses attending the marriages of this class of people.”\*

J. Shakspeare, Esq., Acting Superintendent of Police in the Western Provinces, thus speaks of the state of Infanticide in 1816 : “ Section XI. Regulation III., 1804, contains provisions for the prevention and punishment of the inhuman practice prevalent among the tribe of Rajkoomars, of causing their female infants to be strangled to death. There is reason to believe, that *this practice still obtains among the Rajkoomars, to nearly the same extent as formerly*; though a great degree of caution is observed to prevent detection. In the records of this office, I find a few reports from Darogahs, in former years, of the murder of female children, by mixing their food with the milky juice of the plant *aselepias gigantea*, known in Bengal by the name of *akond*, and by that of *ack* in Hindostan. This mode of destroying their offspring, is said to be *still commonly practised*. Some few instances have been reported, during the last year, of persons destroying their children with the intention of revenging themselves for actual or supposed injuries, under the impression that the sin of murder would be visited on the persons by whom they were aggrieved.”†

The Magistrate of Juanpore, W. Cracroft, Esq., in 1819, shows the existence of the practice at that period : — Eight Rajkoomars, married men, whom I called before me, had, among them, *seventeen sons and only one daughter* ! Another mentioned that he had a wife whom her father had reared, but that her dowry had ruined the family. Surubdoween Singh, who is a Rajkoomar, of the Nawab’s country, has a sister twelve years old, whose wedding has been settled in Bauswarrah ; he has also a daughter three months old, whom he has promised to rear. Talem Singh, his grand-father, also brought up a daughter, who is a widow, and lives in Busera. Soogreem Singh, his son, has also reared a daughter, who is eight years old, but her marriage has not been determined. There are some families among them who would willingly rear their daughters, but those are very few ; and, if by any misfortune their circumstances should become reduced, they would not hesitate to have recourse to the practice of the cast.”‡

\* Asi. Res. vol. iv., p. 5. Par. Papers, p. 5.

† Par. Papers, pp. 13, 14.

‡ Par. Papers, p. 16.

The Par. Papers respecting the burning of Hindoo Widows (vol. i. 1821.) contain the following confirmation of this lamentable state of society. The Magistrate of Agra, in the Suttee Report of 1816, remarks,— “ The practice of burning women on the funeral piles of their husbands does not exist in this district, in the same degree as in others ; the reason of this may be ascribed, *to the prevalence of female child murder*. It is well known that no Rajpoot allows a daughter to live : their wives are of other casts, and consequently not obliged to sacrifice themselves.”\* “ The practice of the Rajkoomars (says W. Ewer, Esq., Act. Sup. of Police, Lower Provinces) is, I have reason to think, *but little checked by the enactment*.”† Nov. 1818.‡

Part the second of the Par. Papers of 1824, relative to “ *Infanticide practised by the Rajpoots in the District of Cutch and Cattywar, a District of Guzerat, within the Dominions of the Guicowar : 1800 to 1808.*” pp. 17—70.

The subject is first noticed in a report from Kerpa Rama, minister of the Nawaub of Surat, received by J. Duncan, Esq., Governor of Bombay in 1800 :—“ I have heard people say,” said the Minister, “ that among the tribe of Rajpoots, and especially among the Rajahs of that class, the birth of a daughter in their houses was considered as disgraceful ; on which account their women refuse to let their newly-born daughters have access to their milk, and put them in any way to death ; but this practice is not general through all the subdivisions of their tribe, though, in several places, they do thus stony-heartedly kill them.”|| The same gentleman received from Gajra Bye, a daughter of a Guicowar prince of Guzerat, the following intelligence, in Feb. 1804 :—“ Damaji Guicowar carried his arms as far as to Cutch, with the Rajah of which a reconciliation took place, on condition that one of the princesses, his daughters, being given in marriage to Damaji ; which lady, named Dankur Bye, lived among the Guicowars till after Damaji’s death ; when, at her own request, the Rajah Fattedh Sing permitted her to return to her own family in Cutch.”§ “ This incidental narrative,” says the Minute to Government, “ from Gajra Bye, leading to the question, whether Dankur Bye had, of this marriage, any children ? it was answered negative-

\* The Court of Nizamut Adawlut declare child murder to be contrary to the existing law of 1804, and wish to know how this can have been evaded.

† Par. Papers relative to Suttees, vol. i. p. 104.

‡ “ The Rajkoomar,” says Col. Tod, “ is one of the Chocan *sachas*, chief of the Aguculas, and, in proportion to its high and well-deserved pretensions on the score of honour, it has more Infanticide than any other of the thirty-six royal races. Amongst those of this race, out of the pale of feudalism, and subjected to powers not Rajpoot, the practice is four-fold greater, from the increasing pressure of the cause which gave it birth, and the difficulty of establishing their daughters in wedlock.” Asi. Jour. Oct. 1830, p. 167.

|| Par. Papers on Infan. p. 19.

§ p. 19.



ly; and Gajra Bye immediately followed up his answer by explaining, that *among that lady's cast in Cutch, the daughters are not brought up, but drowned immediately at their birth in a vessel of milk.*"\*

The Honourable the Governor of Bombay delivered the following memorandum on this subject, Dec. 1806:—"A person desired to speak to me, saying he was come from the country of Cutch Boojh, and had something of a secret nature to impart from Roy Dhun, the Rajah of that territory. On this person being admitted, he said his name was Sheojee Goorjee, that he is the confidential servant of Roy Dhun, the Rajah of Cutch, that he is sent by him to solicit our aid for his release from the restraint under which that chieftain labours, by being placed in a state of confinement by Futteh Mahomed, whom he states to have subjected the whole country to his will, not, however, from the dread of his power and influence. He admits that his master has no sons; but there is a male child of Prethy Rowjee, his late brother, seven years old, who is called Luckput. *He confesses they never rear daughters in his master's family; and being asked the reason, he answers, 'Where have they an equal to whom to be bestowed in marriage?'*"†

Colonel Walker in his interesting document on the subject, dated Baroda, March 1808, gives a full account of the extent of this custom among the Jahrejas.—"The practice of Infanticide appears to have been discontinued by the descendants of the Jahrejas who inhabit Scind, and who have become converts to the Mahomedan religion. I was told, however, of an exception, and that one of these converted tribes, or families, still follows the custom of their ancestors. A few of the Jahreja tribes of Cutch have also discontinued Infanticide, or practice it but occasionally. The following Jahreja families in that country were mentioned as systematically refraining from Infanticide, and their names deserve to be recorded. The families of Bulach, Botan, Sar Cubber, Kotte, Ubra, Jarria, Guffun, Murasee, Mokarra, Kuya, Retreea, Mor, Row, Jessa, Dessa, Danrar, Detteea, Joreea, Adreea, Verac, Kunorde, and Veeur, are enumerated as rearing their daughters. Some of these families are of respectability in Cutch; but *the far greater part of the inhabitants follow the practice without the least remorse. The origin of Infanticide among the Jahrejas is not supposed to be more remote than 500 years.* As no disgrace or stigma is attached to the omission of this act, we might expect that natural affection would prevail over a barbarous custom; but this is overpowered by the influence of habits and prejudices, strengthened by little selfish views of economy and of domestic ease. I endeavoured to ascertain the motives of the Jahrejas who preserved their daughters; and, by their own confession, *this act*

*of humanity did not proceed from parental feelings.* It appeared to be inspired, not by motives of affection for the object, so much as by personal considerations, arising from the ideas of Metempsychosis, which are so universally and rigidly observed by the Shavuch Banians, the followers of Jena. These people consider it a sin to deprive any creature, however mean or noxious, of life; and their doctrines are said to have an impression on a few of the Jahrejas.

"It would be an interesting inquiry, to ascertain *the number of females who perish annually from the practice of Infanticide.* This could only be effected by a careful research among the Jahreja families, which might determine their number, and obtain a tolerably correct estimate of the casualties. The result of my information was too vague to afford any data of an accurate calculation; but it may be useful to state this information, as, although defective, it may convey some determinate notion of the extent of this offence against the first laws of human nature. I shall begin by stating an account which has the appearance of exaggeration. According to a loose computation, the number of Jahreja families inhabiting Cutch and Cattywar is estimated at 125,000, and the number of female infants yearly destroyed to amount to 20,000. Being desirous of reducing this inquiry to a state of greater certainty, I endeavoured to procure a particular list of the Jahrejas inhabiting these countries. I found it impracticable to obtain this information respecting Cutch; but the following is an account of the Jahreja families inhabiting Hallaur and Muchoo Khaunta, furnished by an intelligent native, well acquainted with this extraordinary race.

*A list of the families of the different tribes of Jahrejas in Hallaur and Muchoo Khaunta.*

Jam Zabeh, the descendants of the Jams	- - - 40	Bharanee	- - - 100
Hurdols	- - - 500	Bhananee	- - - 50
Doongurane	- - - 500	Amrun	- - - 500
See Sungeea	- - - 100	Dil	- - - 600
Kubbur	- - - 100	Halla	- - - 100
Rewanee	- - - 100	Hapa	- - - 100
Weebanee	- - - 500	Khumanee	- - - 100
Lakanee	- - - 100	Kana	- - - 200
Moranee	- - - 500	Rao	- - - 400
Kunkerya	- - - 100	Batach	- - - 100
Ummur	- - - 100	And other casts	- - - 500
			5,390

"It is supposed that the annual number of Infanticides in the Peninsula of Guzerat amounts to 5000. The number of Jahrejas in Cutch, on the authority of the natives, is ten times as many as Hallaur and Muchoo Khaunta, and this would give us a population of 150,000 men; for all these calculations are exclusive of women and children, who must, from the nature of the case, either be wives or boys. As a number of Jahrejas in that country have disused Infanticide, without any formal renunciation of the practice, the number

\* p. 19. See pp. 20, 21

† Par. Papers, p. 27.



of deaths may be estimated at 30,000. I shall, lastly, state the *lowest estimate* that I received of these murders; and, although its moderation may appear in favour of its truth, I am disposed to think this account, *as short of the number destroyed, as the preceding is probably an exaggeration*. These accounts, it is to be observed, do not pretend to rest on calculation, but convey the opinions of persons well-informed respecting the state of the country. According to this authority, *the number of Infanticides annually in Hallaur and Muchoo Khaunta, are between 1000 and 1,100; and in Cutch about 2000!*

"Whenever a Jahreja saves his daughter, he invariably exerts every means, sometimes to the impoverishment of his family, to obtain a respectable settlement for her in life. It is, perhaps, this strong desire that prevents the lower orders saving their daughters.

"Even the poorest Jahreja feels the utmost solicitude not to taint his blood by an improper alliance. It does not appear that the number of their wives is limited by any rule. The practice of concubinage is common among the Jahrejas, and in forming these connexions they are under little or no restraint with respect to cast. It will be observed that the settlement of their daughters born of rackeels, or mistresses, is attended with little expense or publicity; and the motives, which lead the Jahrejas to destroy their legitimate daughters, do not in the former case exist with equal force.

"The influence of example and communication is capable of procuring converts to the most flagitious courses. The Jaitwa Rajpoots, who rule over the division of Burrudda, have been accused of adopting the barbarous practice of the Jahrejas in destroying their daughters. The Jaitwas may have thought it no disgrace to follow a custom cherished by their conquerors; and, having lost a greater part of their possessions, they may have been desirous, like the Jahrejas, of relieving themselves from the burden of portioning their daughters. They observe a silence on the subject, and the deed is performed in secrecy; but the singular fact, that the Ranas of Poorbunder have had *no grown-up daughters for more than a hundred years*, would be sufficient evidence against them."

The third part of the Par. Papers relates to "*Infanticide practised by the Rajpoots in the Districts of Cutch and Cattywar, within the Dominions of the Guicowar; 1808 to 1820.*" pp. 71—128.

Colonel Walker, referring to the success of his endeavours to abolish Infanticide among the Jahrejas in Cattywar in 1808, remarks:—"I was willing to think that the example might produce a favourable effect on the Jahrejas of Cutch, and in this expectation I ad-

ressed myself again to Futteh Mahomed. The Jemadar's answer contained a second defence of Infanticide, but in more moderate terms. It appears that the Jahreja Byaud of Cutch could easily overturn the usurped authority of Futteh Mahomed; and that they only sanction or submit to it, because they have thereby acquired an extension of their own authority, and many illegal possessions. Under these circumstances we cannot probably indulge any strong hope that the suppression of Infanticide will soon be attained in Cutch; and, in the actual state of affairs in that country, they may, perhaps, afford some apology for Futteh Mahomed's appearing as a constrained advocate for the unnatural crime of Infanticide."

J. R. Carnack, Esq., Resident at Baroda, thus addressed the Chief Secretary of the Bombay Government, in 1816:—"I have the honour to report, in pursuance of the orders of the Right Honourable the Governor in Council, that the abolition of this inhuman practice in Cutch has not been accomplished. The urgent representations to that Government during the life of Futteh Mahomed, and our subsequent intercourse with his Highness Raidhum and his ministers, were attended with no effect; in the first case, from a declaration, that an interference with the religious prejudices of the country was incompatible with the situation of Futteh Mahomed; and latterly the impaired power of the Rao, and the internal revolutions of Cutch, have been made a pretext for paying no attention to the execution of our wishes. Circumstances have not enabled us therefore to carry our views, for the abolition of female Infanticide in Cutch, beyond the measure of representation; and, considering that the prejudice which tolerates this atrocious practice is interwoven with the conceived notions of honour of families of Jahreja origin, it could not be expected, until our influence was established, that female Infanticide could be suppressed. It may require also considerable exertions and discretion, now that we have obtained a political establishment in Cutch, before any progress is made in the success of our object. I should have been happy to announce that female Infanticide was entirely eradicated from the Peninsula of Cattywar. Although there has lately been no evidence afforded to me, either by my assistant, or the Guicowar local authority, of any Jahreja having destroyed his offspring since the accession to the engagements by means of Colonel Walker; I have been disappointed in the result of the statement of those children who have been reported as preserved. The letter from Captain Ballantine seems to vouch for *only fifteen*, the disparity of which number is very great according to the ordinary progress of population."

\* Par. Papers, p. 50.

† Par. Papers, p. 97. See p. 106.

\* Par. Papers, 1824, pp. 37—42.



The Governor in Council writes to the following effect to the Court of Directors, in 1817:—"To the last Report from the Assistant to the Resident at Baroda, on this subject, we particularly wish to draw your attention; as submitting a register of the Talookas in Cattywar, where the Jahrejas reside, and showing how many female children have been saved since the introduction of Colonel Walker's arrangements, accompanied by his observations on the register, and in regard to the adoption of measures which might be calculated to root out the evil. The report of Captain Ballantine, while it affords satisfactory proof that *SIXTY-THREE female children had been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice, and that to an extent beyond what we had anticipated.* It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jahrejas must be very considerable; since Draffa alone contains 400 families; nor can it escape your attention that the Jahrejas, enumerated as having preserved their female children, have saved *only one of the number, that must have been born according to the ordinary course of nature.*"\*

Colonel Walker having returned from India, but still deeply interested in his philanthropic design of abolishing Infanticide, addressed the following letter to the Secretary of the Court of Directors, in 1819:—

"In acknowledging your letter, and the documents to which it gave cover, I beg to enclose, for the Honourable the Court of Directors, a memorandum on the subject of female Infanticide. I have found it impossible, at present, to give that important subject all the consideration which is due to it, and I shall probably avail myself of a future opportunity of transmitting, for the notice of the Honourable Court, some additional reflections which may occur to me.

"Although there can be no difference of opinion regarding the enormity of the crime of Infanticide, yet it is not to be considered as peculiar to the natives of India. In other parts of the earth the same practice has prevailed. In China it is not uncommon at this day; where it is permitted by the legislature, and reckoned no disgrace to the individual. Every humane person, however, must agree that such a practice should be stopped by all the means which a wise Government can command; that we have the means in our power there cannot be a doubt; and I must beg leave to say that my own success is a proof of this. The means are, persuasion and reason. If these be wisely applied, by the agents of Government, they will be found quite sufficient without any inquisitorial institution; without any odious system of espionage, which no remote advantage can make necessary. The foundation of reform was laid. It was proved to the natives that this practice was against their sacred institutions, and it was revolting to the best feelings of the human heart. They agreed to it, and probably did sincerely mean to do so. The Government, however, and the local authorities, became remiss, and the people returned, by degrees, to habits too long established. I am convinced that it is necessary, by undeviating attention to the subject, to satisfy them that we are really sincere in our wish to abolish the crime. All depends on attention to the subject for a sufficient length of time, till the influence of custom is forgotten, and the natural affections have sprung up again in the hearts of parents. They are not wholly lost, although some unhappy circumstances have been able to cover them for the present. In attaining this

object there cannot be a doubt of our success, for nature is working in our favour. All that is required is attention to the subject, and that for a sufficient length of time. *Naturam repellas furca, tamen usque recurret.*"\*

Part the fourth, of the Par. Papers of 1824, contains "*Papers relative to Infanticide, by drowning, practised by the Hindoos at Saugur and other places: 1794 to 1820.*" pp. 129—244.

A case of Infanticide, and the punishment adjudged is descriptive of the moral state of the Hindoos.†—"Mussumaut Jarlee, and Cumlee, are charged with murder, but under such circumstances as urge humanity to soften the rigour of the law. Jarlee's daughter was labouring under a loathsome disease, incurable in its nature, and which, by prejudices it were vain to oppose (but by erecting native hospitals for the reception of such objects), exposed the unhappy mother to the desertion and contempt of kindred and friends; who artfully exhorted her to shorten a life which this growing malady was slowly extinguishing, and thus relieve a suffering child, whose desperate situation admitted no remedy, and secure to herself, oppressed by poverty, and shunned as one visited by divine vengeance, an exemption from misery. Mercy pleads in behalf of a crime committed under the prevalence of long-established prejudices, and by one, too, hopeless and deserted; and whom, if it be difficult, perhaps exceptionable, to defend, it is impossible not to commiserate. Little can be weighed in excuse for Cumlee's conduct in accompanying the unfortunate mother: such a deed of horror seems unnatural; and yet to dissuade her for the commitment of it was more than could be expected from ignorance and superstition."‡ Jarlee was confined for one year and then dismissed!

The Bombay Judicial Consultation, Jan. 1824, speak of the trial of Bheeme Mussalin by the magistrate of Poona, for the wilful murder of her female child, for which she was to be "imprisoned for, and during the term of, her natural life." The Monthly Return of Criminal Cases, decided by the Judge, north of the Mahee, Nov. 1826, speaks of a woman, "after having given birth to a child, exposing it on a dunghill, where it was destroyed by hogs. Sentence, *six months imprisonment, with such labour as befits her sex!*" "If this heinous offence (says Mr. Goodwin) be not provided for by our code, I deem it a fit subject for legislation. In Bengal, such atrocities are, I fancy, punished capitally. The Honourable Governor of Bombay adds, the new regulation seems to provide for this offence."§

The first account of Infanticide at Saugur is introduced by a letter of the Calcutta magistrates to the Honourable G. H. Barlow, Vice-President of Council, Feb. 1802.§

(To be continued.)

\* Par. Papers, pp 118, 119.

† pp. 131—133.

‡ Par. Papers, p. 131.

§ Par. Papers on Infan., 1828, pp. 31, 32.

§ See Par. Papers, pp. 134, 135.

\* pp. 106, 107.



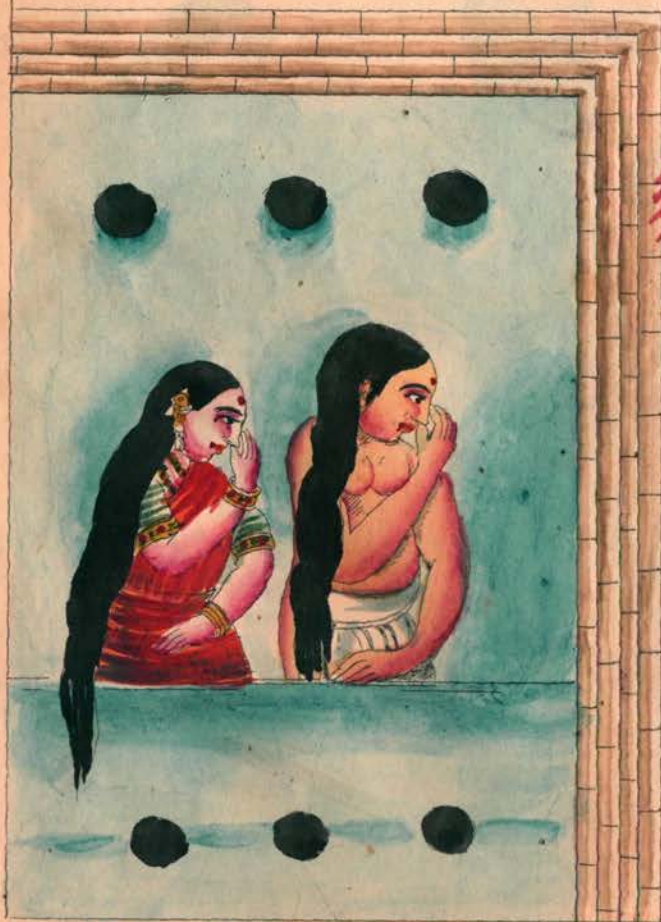


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IX  
TERUVELLI ADEL.









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E. A. Rodriguez.

XI  
TERUVELLIADDEL.







## CHAPTER XXII.

## NINTH TERUVELLIADEL.

(Plate No. 85.)

*The god brought the seven seas together into one place.*

Among the *rishis* who came to salute the god was *Gauthama*, who went to pay his respects to *Kanji-mali*, queen dowager: she asked him which was the most excellent penance? He replied, "there were three: one consisting in silently contemplating the deity, one in repeating prayers, and one in going about and bathing in all the sacred rivers; of which three, the last was the most excellent: but that since it was attended with much trouble to visit all the rivers, and since all the rivers run into the sea, if she bathed in the sea, the effect would be the same." On this she announced to her adopted daughter her intention of bathing in the sea, and the daughter, unwilling to part with her foster-mother, told her own husband; who said, "To bathe in one sea is a trifle; I will bring all the seven seas together to one place, and she may bathe there." Accordingly, much to the astonishment of the people, the seven seas (of *ghee*, honey, milk, &c.) came rushing together into one tank, still retaining their respective colors, and appearing distinct, or unmingled.

## TENTH TERUVELLIADEL.

(Plate No. 86.)

*Recalling Maliya-thusen from the dead, and translation of Kanji-mali.*

On the banks of the said tank the god made a flower garden, and when there one day, said to his wife, "Why does not your foster-mother bathe?" On this being reported the elder lady enquired of learned men the most meritorious mode of bathing; who replied, "It must be either by taking hold of the hand of a husband, or of a child, or of a cow's tail." On this reply being given she became greatly afflicted, having neither husband, nor child. Her foster-daughter reported this grief to the god, who, by an act of volition, brought back *Maliya-thusa-Pandion* from the paradise of *Indren*, and the shade, on coming, presented his respects to the god. *Kanji-mali* hearing of the arrival of her former husband, came adorned with jewels, and both bathed in the tank; after which they saw the god, and a heavenly chariot appeared, in which both husband and wife were together carried above the worlds and the paradise of *Indren*, safe into the heaven of *Siva*.

## ELEVENTH TERUVELLIADEL.

(Plate No. 87.)

*The incarnation of Subraminyen in the form of Ukrama, Pandion.*

One day the aforesaid *Tadatha-kai* came to her husband and said, "You have assembled the seven seas, and have procured the beatification of my reputed parents; but now it occurs to me that it is not fit after your reign that the *Pandion* race should become extinct through defect of posterity." The god, whose height and depth *Brahma* and *Vishnu* could not discover, reflecting that he had caused his wife (*Parvati*) to become incarnate in the person of *Tadatha-kai*, and had now himself reigned a long time as *Sunterescaren*, considered it was not right to leave the *Pandion* race without offspring; and by a simple volition he produced in due time the birth of his son *Subraminyen*, in the form of a child bearing the resemblance of *Siva*: which event occurred on Monday, in the *Tiravathirai-nacshatram*, when the planet Jupiter was in the most fortunate station, of a good house, (astrological term); while the four *vedas* were chanted, and musical instruments sounded, and the demi-gods showered down flowers. On hearing the news, all kings and people came and made congratulations on the event, gave presents to the town, and, according to the *Vedas*, cast the child's nativity (horoscope); gave the child the name of *Ukrama-Pandion*, and the child was afterwards instructed in all suitable accomplishments by *Vehara-bagavan*, (*Vrihaspati*), the preceptor of the gods. When the son came to years of discretion, the father, hearing the fame of his great acquirements and excellent temper, told his ministers it was time to have him installed, or anointed as king, to which counsel they agreed, and were very joyful.

## TWELFTH TERUVELLIADEL.

(Plate No. 88.)

*The god Suintaresvaren gives his Son in marriage, and furnishes him with three weapons.*

The father besides advised with his ministers on procuring his son a suitable wife of equal nobility; and *Kantimathi*, the daughter of a king named *Soma-shegaren*, of the race of the Sun, who ruled in the town of *Manavur*, was fixed upon. The same night the god appeared in vision to *Soma-shegaren*, and commanded him to give his daughter in marriage to the son of the king ruling in *Madura*. *Soma-shegaren* the next day,



astonished and delighted, set out for *Madura* with his daughter and a great retinue; and was met on the road by the ministers of *Suntaresvaren* that were going towards *Manavur*, who demanded his daughter in marriage for the son of their king; to which he joyfully agreed: and, after coming to *Madura*, the ceremony was performed with great splendour;\* while the *Sora* and *Sera* kings, gods, demi-gods, and innumerable others, were in attendance, with all usual accompaniments: and great presents, extensive dower, and largesses were bestowed. After the marriage ceremony the father gave the son, the spear, the *discus*, the ball; and said, "*Indren, Maha-meru*, and the sea, are your foes: with the spear, you shall overcome the sea; with the ball, you shall conquer *Maha-meru*; and with the *discus*, subdue *Indren*. He then charged the ministers to take care of his son as the apple of their eye; and enjoined his son to follow the advice of his ministers, and to break no old custom. He then gave the new-married pair his blessing; and mounting, with *Tadathakai*, an aerial car, while his attendants became changed into the form of the celestials of *Kialasa*, he ascended to his own paradise. The son ruled according to the law of *Manu* afterwards.

#### INFANTICIDE IN BRITISH INDIA.

(Continued from Page 144.)

The nature of these barbarities appears from the deposition of Charles Starling, a mate in the Pilot service, taken upon oath, before Charles Martyn, Esq., one of His Majesty's Justices of the peace for the town of Calcutta., in Dec. 1801. He stated,—

"That on the day of the full moon, in November last, the deponent, and Edmund Bartlett, branch pilot, went from the Philip Dundas schooner on shore to the Pagoda Creek on Saugur Island, where the people go annually to worship; that, after the deponent and the said Edmund Bartlett got on shore, they walked up to the huts of the natives, and being on shore for an hour they saw the entrails, as they supposed, of a human body floating on the water. At the same time they also saw about three thousand natives on the beach. The deponent further saith, that a fakeer was standing close to him and the said Edmund Bartlett; the deponent asked him the reason why a number of the natives were ordered to be put into the water; he answered that the head fakeer had ordered them to go to the water to be devoured by the sharks, for the prosperity of their respective families. The fakeer also informed the deponent, that if a woman had four children, she ought to put one of them into the water to be devoured by the sharks, with the hope that the other three children should live. The deponent further saith, that while he was on the beach, and during the time he was in the boat going to the shore, he saw altogether eleven men, women, and lads, destroyed by the sharks! The deponent further saith, that, while they were in the boat, they heard that a boy was to be put into the water to be destroyed by the sharks; they waited there with an intention to save the boy; but he was not put into the water while the boat was there. And the deponent is informed, and believes, that as soon as they returned to the schooner the boy was put into the water, and was devoured by the sharks."†

\* Of this the Manuscript gives a minute description.

† Par. Papers, p. 136.

"The crime of destroying illegitimate children in the womb is prevalent to a shocking degree in Bengal. In the family of a single Kileen Brahmun, whose daughters never live with their husbands, it is common for each daughter to destroy a child in the womb annually; this crime is very prevalent among widows, so numerous in this country. The pundit who gave this information supposes 10,000 children are thus murdered in the Province of Bengal every month!! (qu. every year?) Expressing my doubts of this extraordinary and shocking circumstance, he appealed to the fact of many females being tried for these offences in the courts of justice in every Zillah in Bengal. He said that the fact was so notorious that every child in the country knew of it; it had acquired an appropriate name, *petu phela*; and *pet phelanee* is a term of abuse which one woman often gives to another. Many women die after taking the drug intended to kill the unborn Child."\*

The following extract of a letter, on the neglect of female children in India, from the Rev. A. Sutton of Balasore in Orissa, in Aug. 1828, shows that modern heathens, like those of old, are "without natural affection."

"The rains have commenced, and many deaths have occurred in consequence; several have died on and close to our premises. One case of peculiar distress came before me yesterday, which it may be interesting to record. As I was going in the evening to a neighbouring village to preach, I saw a Hindostanee woman with a child at the foot of a tree; on coming up to her I found her much exhausted with the cholera, and nearly insensible. I of course gave her medicines, and begged, long in vain, of the hardhearted villagers for a little milk to give the child. To-day I visited her twice, and she seems somewhat better, but there is little probability of her recovery; for, though she has money, yet no one will supply her with necessaries, and she cannot help herself; perhaps indeed the circumstances of her having a little money will induce them to behave worse to her. I got a little milk to-day and fed the poor child, but it is painful work; any heart but that of a Hindoo must have been moved to witness the eagerness with which the half-famished infant devoured it; and, when she had drank it, the imploring look of the little creature made me think of Moses and Pharaoh's daughter. I tried every argument I could command to induce the villagers to take care of the child, and promised to pay any expense; but no, it was a female child and nobody cared for it! I tried what I could do with a fat wealthy Brahmun, and observed that the woman would die, and then what would become of the child? but his gentle reply was, 'Sahe murrebo aou kee?—It must die, what else?' The poor woman and several others have been carried off during the day: we have taken the half-famished child under our protection. It is rather a pretty little girl, about ten months old: the poor little thing seems determined to live; for she readily eats and drinks any thing we give her. Our present views are, if she should live for two or three years, to place her in an Asylum for orphan children of native converts. It is more than probable, that many children are left as this little girl was, and of course perish in the most miserable manner imaginable."

Colonel Walker, in his letter to the Secretary of the Court of Directors, in 1819, expresses his deep regret, relative to the present state of Infanticide.

\* Ward's View, vol. iii. p. 292. See also Asi. Jour. Feb. 1827, p. 269. Eccl. Rev. 1828.



"It would be a very painful task for me to enter into a minute and critical examination of those proceedings which have been held respecting Infanticide since I left India; some remarks are unavoidably necessary on a subject which cannot be viewed without emotion, and which, to a considerable degree, must involve the character of our country. The policy and humanity of our Government are irrecoverably blended with the success of the measures for abolishing this revolting crime. After a careful perusal of the documents with which I have been favoured, I have found it impossible to suppress the conclusion, that the subject has either been forgotten for years together, or that some uncontrollable circumstances had rendered our interference utterly impracticable. From whatever cause this has arisen, it is deeply to be lamented, and the consequences are far more formidable than even the immediate effects. The immediate effects are the loss of so many thousand lives; but the consequences are still more serious, as the enforcement of the engagement must now be infinitely more difficult by the long neglect and disuse of its provisions.

"At the time I left India the subject was familiar to the Jahrejas; there was an impression of interest upon their minds; a return had appeared of parental affection, and, above all, there was the necessity of obeying a legal enactment possessing their own solemn sanction, and for the enforcement of which the British and Guicowar Governments were pledged. Instead of this picture, the Jahrejas have now found that the engagement, which was at first so reluctantly yielded, and strenuously urged, means almost nothing. If they had imagined that there would be so little danger in its violation as they evidently, at present, believe to be the case, I should have found much less difficulty in obtaining their consent to discontinue the custom of destroying their daughters. The consequence at this moment operating in Cattywar is the impression of weakness and vacillancy on the part of the British Government, or that they are incapable of giving effect to their own measures. I am aware that the truth cannot be stated in all its broadness and honesty to the Company's Government in India, as it might irritate instead of conciliate; yet it should be stated, though with as much delicacy as the nature of such truth will admit."\*

The demoralizing influence of this inhuman custom is self-evident. J. Duncan, Esq., in his communication to Government, Oct. 1789, speaking of the Rajkoomars and other disorderly tribes on the Juanpore frontiers, says, "Zalim Sing and Goordut, two of the principal of them, have lately levied their forces with a design to fight each other on our borders. I have been obliged to warn the commanding officer at Jaunpore to be on his guard against their possible inroads; and, although the appearance of peace between these men has since increased, yet we must not relax in our caution what may happen, for I cannot rely on their moderation; and what can be expected of men inured as they are by birth and education to the most atrocious deeds?"† To the same effect is the following extract from the Judge of the Benares Court of Circuit to the Magistrate of the Zillah of Juanpore, Feb., 1816.—"The extreme prevalence of affrays, so much beyond the other Zillahs that I have passed through, seems to have existed for a long time; and although the aggregate annual number may be at present somewhat diminished, yet neither the propensities of the people, nor the facilities of prevention, seem to be essentially meliorated. The savage and quarrelsome spirit of the people in the Pergunnah of Unglee appears to originate a large and constant proportion of your business, as well as that of this Court. The jealous and hasty pride, which in-

duces them to become the murderers of their own female offspring, has probably a considerable effect in blunting their feelings against a sympathetic sense of the pains they inflict upon one another on the smallest pretence of right or offence, and to render the dread of public justice of light or no collective influence."\*

A more recent communication from W. Cracroft, Esq., Magistrate of Juanpore, May, 1819, expresses the same sentiments, equally applicable to every tribe or cast that practises Infanticide or any other sanguinary custom:—"It may perhaps not be advancing too much to say, that, the practice of Infanticide is indirectly a very considerable cause of the insubordinate character and violent disposition of the Rajkoomars. It teaches them early to steel their hearts against the natural affections, and renders them familiar with inhumanity; the mere want of female companions and playmates, during the earlier part of adolescence, must have a material effect in preventing their manners and sentiments from being softened or civilized. Female Infanticide must also be a great check to population in a country which is far from having arrived at its greatest extent of cultivation. Indeed, a considerable number (I imagine as many as one-third) of the Rajkoomars are never married. Considering the question either in a moral, political, or religious point of view, it demands the most serious attention of Government."†

Success of effects, ancient and modern, for the suppression of Human Sacrifices and Infanticide—Difficulties of the entire abolition of Infanticide in India.

THE practice of human sacrifices, though so prevalent in different countries and distant ages, is opposed to the dictates of nature; and hence its partial abolition, by civilized states, long before the Christian era. Probably the earliest account of Infanticide is the destruction of the children of the Israelites in the Nile, by Pharaoh, king of Egypt. The first efforts to abolish it upon record, originated in the divine command given by Moses to the Israelites, concerning the abominations of the Canaanites (B. C. 1490 years).—"Thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to

\* Par. Papers, pp. 121, 122. † Par. Papers, 1824, p. 6.

\* p. 13. † p. 15.



defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not; then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people." Lev. xx. 2-5.

"The Carthaginians (says Rollin) retained the barbarous custom of offering human sacrifices to their gods, till the ruin of their city. An action which ought to be called, *sacrilegium verius quam sacrum*. It was suspended for some years, from the fear of drawing upon themselves the indignation and arms of Darius I., king of Persia, who forbade them offering human sacrifices, and eating the flesh of dogs. But this horrid practice was soon resumed; since, in the reign of Xerxes, successor of Darius (B. C. 484 years), Gelon, the tyrant of Syracuse, having gained a considerable victory over the Carthaginians in Sicily, made the following conditions, among other articles of peace granted them, that no more human sacrifices should be offered to Saturn. During the engagement, which lasted from morning till night, Hamilcar, their general, was perpetually offering to the gods sacrifices of living men, who were thrown on a flaming pile; but, seeing his troops routed, he himself rushed into the pile, that he might not survive his disgrace; and, says Ambrose, to extinguish, with his own blood, this sacrilegious fire, when he found it had not proved of service to him."\*

The Romans exerted themselves with success in this work of justice and mercy. "It is a very remarkable fact, that the Romans (though heathens themselves) abolished human sacrifices in this country, at least a century and a half before the introduction of Christianity among us. The Romans conceived such an aversion to the Druids, the high priests of these abominations, whose inhumanities are minutely described by *Diodorus Siculus*, (Lib. 5.) that, contrary to the ordinary policy of that people, in their conquests, of invariably tolerating the religion of the country, they resolved upon an utter extirpation of these priests and their cruelties. It appears from Pliny (L. 30, c. 1.) that human sacrifices were first forbidden at Rome, by a decree of the Senate, A. U. C. 657, but that, some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. The Emperor Tiberius then suppressed them in Gaul, and Claudius, as appears from Suetonius, (In Claud. c. 25.) extirpated the Druids, as well as their sanguinary worship in that country. These sacrifices existed in our own country, (as appears from Pomponius Mela *de situ orbis* L. 3, c. 2.) until about the sixtieth year of the Christian era, when the

Roman general Paulinus Suetonius, having reduced the Island of Anglesea, overthrew the Druids and their inhuman rites so completely, that they never afterwards revived; but all this was considerably anterior to the introduction of Christianity itself. And will it be endured that even our own heathen conquerors shall have actually done more for us, than we are willing to do for our Indian subjects? Shall the mere natural principle, "*Homo sum, humani nihil a me alienum puto*," have exercised an influence on idolatrous and pagan Rome? And shall Britain, acting under far higher sanctions, and obliged by a more powerful responsibility, refuse to acknowledge the force of the same argument?"\*

Christianity, as a system of Religion, and by the principles it has infused into the government of every people, among whom it has been established, has accomplished the annihilation of every species of human sacrifice.† Read the article of the learned Bryant, like the roll of the prophet, "written within and without with mourning, and lamentation, and woe," and taking the circuit of the western world, ask, Where are these horrid rites? They are all, with almost every relic of the idolatry connected with them,—

—"Bury'd 'midst the wreck of things that were."

In various parts of India, by the progress of Christianity, and the domination of the Mahomedans, the practice of human sacrifices has become almost extinct. "Like the other temples in the Deccan (says Dr. Buchanan), the revenues of the temple of Ramiseram are wasting away. I saw no human bone in the island. Christianity, in its worst shape, has civilized the Deccan.‡

"The law of Mahomed put a stop to the inhuman custom which had long been practised by Pagan Arabs, of burying their daughters alive. This wicked practice is condemned by the Koran in several passages, one of which, has some commentators judge, may also condemn another custom of the Arabians, altogether as wicked, and as common among other nations of old, viz., the sacrificing of their children to their idols; as was frequently done, in particular, in satisfaction of a vow they used to make, that, if they had a certain number of sons born, they would offer one of them in sacrifice."||

Colonel Walker adverts to the efforts of the Mahomedans for the suppression of Infanticide in India, and shows the facility with which the British power may prevent this unnatural custom. "The subject was not

\* Poynder's Speech on Human Sacrifices in India (Hatchard). p. 220.

† "Bernal Diaz, one of the companions of Hernan Cortez in his conquest of Mexico, says, that even before they could consider themselves masters of the country, they opposed themselves to the sanguinary abominations of their religion, and speedily overthrew them." Ori. Quar. Rev., Jan. 1830.

‡ Life of Buchanan, Vol. ii. p. 49.

|| Par. Papers, pp. 58, 59. Sales Koran, Prelim. Dis.

\* Ancient History, Vol. i. p. 109.—Vol. iv. p. 75.



overlooked by the former Government of India, to which the Company may now be considered as having succeeded. The author of the *Acball Nameh* relates that, in the route of the royal army from Cashmere to Lahore, they came to a village, the inhabitants of which had formerly been Hindoo, 'where numbers of the poor people upon having daughters born to them, that instant secretly put an end to their existence.' This fact coming to the knowledge of the Emperor Jehangire, he ordered, 'that this barbarous practice should be discontinued; and enacted that whoever should commit it in future, should be put to the torture.' From this it would appear that Infanticide engaged the attention of the Mogul Government, and that it made an attempt to suppress the practice. It would be curious, as well as useful, to ascertain what has been the fate of the measures which were adopted for this purpose two hundred years ago. Have they been successful, or have they failed? The moral negligence which succeeded the decline of the Mogul Empire, and the impracticability, in the disordered state of the country, of enforcing a severe law, would be sufficient to discourage our expectations that the termination has been prosperous. Still it would be desirable to know the actual result, to discover the extent of the impression, and whether the attempt was only the effect of the feeling at the moment, or pursued as a system. *The extensive power and dominion which we now possess in India, may be made subservient to this inquiry, and be directed to ascertain how far the practice of Infanticide prevails, in any of the countries under the influence or control of the British Government.*"\*

Modern efforts for the abolition of this inhuman custom have been various, and attended with some degree of success. J. Duncan, Esq., in a letter to the Governor General in Council, in 1789, states, "I have been lately through that part of the country where the Rajkoomar tribe reside. I have conversed with several of them, and have found, from their own confessions, that the custom of female child-murder has long been and still continues very prevalent among them. I have prevailed on those situated within our frontier to agree to renounce in future this horrid practice, to which effect they have entered into the engagement which will be found in the accompanying extract of my proceedings; and, as there remain a few names to be yet affixed to this covenant, it is still circulating among the parties, and I shall hereafter mention the number of the names of the subscribers, to increase which, and further to promote the salutary object in view, I have written concerning it to Lucknow. As this baneful habit is not confined to the Rajkoomars alone, but extends to the tribe called Raghevas, who reside in our Pergunnah

of Mongra, and Talooka of Chandwack, and in other parts, I have taken measures for their signing a separate similar engagement, from which I have very sanguine hopes that this system of Infanticide will be put a stop to, or at least greatly lessened.

"The Rajkoomar renunciation of letting their daughters perish has been received, and is subscribed by all those of that tribe in this part of the country, including Zalem Sing, and Goordut Sing, the latter of whom, is the only one of the subscribers who disallows, by the words of his signature, of having been guilty of this crime. I have sent a copy of the original engagement to the Amil of Juanpore, with directions to him to see it enforced, and to apprehend, and send into Benares, to take his trial, any Rajkoomar who shall be guilty thereof hereafter; of all which I have apprized that body of men. I have circulated a similar subscription in this Pergunnah of Gurwarrah, on finding that its inhabitants, who are all Doorgavansas, or descendants of one common ancestor, called Doorg, are addicted more or less to the same practice of destroying their female infants."\* The following is

*The form of agreement entered into by the Rajkoomars:—*

"Whereas it hath become known to the Government of the Honorable English East India Company, that we of the tribe of the Rajkoomars do not suffer our female children to live: and whereas this is a great crime, as mentioned in the *Bretim Bywunt Pooran*, where it is said, that killing even a fetus is as criminal as killing a Brahmun; and that for killing a female or woman, the punishment is to suffer in the nerk, or hill, called *Kal Sooter*, for as many years as there are hairs on that female's body; and that, afterwards, that person shall be born again, and successively become a leper, and be afflicted with the *zukhma*: and whereas the British Government in India, whose subjects we are, have an utter detestation of such murderous practices, and we do ourselves acknowledge that, although customary among us, it is highly sinful, we do therefore hereby agree not to commit any longer such detestable acts; and any among us, who (which God forbid) shall be hereafter guilty thereof, or shall not bring up and get our daughters married, to the best of our abilities, among those of our caste, shall be expelled from our tribe, and we shall neither eat nor keep society with such person or persons, besides suffering hereafter the punishments denounced in the above pooran and shaster. We have therefore entered into this agreement; dated 17th of December, 1789."†

Colonel Walker, in communication to the Governor of Bombay, in Dec. 1809, specifies the *Jahrejas* of Cattywar who had preserved their female children to the amount of *thirty-two*, and suggested a distribution of 14,000 rupees in presents, which was adopted. He observes, "During the recent exhibition in Cattywar, I was not unmindful of inquiring into the success of the humane arrangements introduced under the influence of the Hon. Company's Government, for the abolishment of female Infanticide among the *Jahreja Rajpoots*; and I am happy to report that this reform has complete-

\* Par. Papers, 1824, pp 6, 7.

† Par. Papers, 1824, p. 8. For the prevalence of just sentiments in the British Courts of Justice, see the *Regulat.* of 1795 and 1799. Par. Papers, 1824, p. p. 9 11.

\* Par. Papers, 1824, p. 128.



ly taken root. I have the honour to enclose a list of those Jahrejas who have preserved their female children, which fell under my own direct observance. On my halt at Dherole, I had all those in the immediate neighbourhood, who were capable of attending, brought to my tent, and many were too young to be brought from any distance. *It was extremely gratifying on this occasion to observe the triumph of nature, and parental affection, over prejudice and a horrid superstition; and that those who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness!*"\*

From the Register of the Jahrejas in Cattywar, June 1817, it appears that the degree of success attending the efforts to abolish Infanticide has been much less than might have been anticipated. Captain Ballantine, in his laudable efforts to abolish this inhuman custom, proposed some very effectual plans, and presented to the Government a list of the families of the Jahrejas with the number of infants saved from 1807 to 1817. He observes, "In conformity with the commands of the Honourable Court, and those of the Governments in India, communicated in your several despatches, my attention has since been directed to attain the best possible data to be procured on the humane and interesting subject of the Infanticide engagements contracted with the Jahrejas of the Peninsula, by Colonel Walker, in his first circuit in Cattywar. In presenting the accompanying *complete Register of all the Jahrejas known in Cattywar*, I have the satisfaction to think it will be acceptable, as I believe it is the first paper of the kind that has yet been obtained; and the more especially as it will form the best data on which to watch, with better effect, the progress of an Institution which appears to have excited uncommon interest wherever its extraordinary history has reached. It must be received as an indubitable testimony that *sixty-three female offsprings saved*, bear no proportion to the probable population of the Jahrejas in the Peninsula, during the long period of *ten years*. I much fear the object of our interference for the suppression of this singular custom has too generally failed, to select any individual party for the just vengeance of Government and offended nature."

A Register of the Talookas, &c., of all the Jahrejas at the present day in Cattywar; together with the Age and Number of their female Offspring saved, or now living, since the introduction of the Infanticide arrangement by Colonel Walker in 1807 and 1808.

TALOOKAS.	NO.	AGE.	TALOOKAS.	NO.	AGE.
In Moorbee . . .	1	7 years.	Mokhanoo of do . .	1	11 do.
Ditto . . .	1	4 do.	Paynehrura . . .	1	6 do.
Villages belonging to the Moorbee.			Khurida a . . .	1	7 do.
Madepoor of do.			Ditto . . .	1	5 do.
Turned of do.			Khumboroo . . .	1	4 do.
Lujjee.			Ditto . . .	1	6 do.
Beeralloo.			Ditto . . .	1	2 do.
Motana.			Matta Moda . . .	1	3 do.
Bhella Mota.			Bebid . . .	1	2 do.
Vowdey.			Hunmunjoo.		
Dyesuroo.			Vunthulley . . .	1	5 do.
Rajcote . . .	1	4 do.	Khelsoo . . .	1	7 do.
Villages belonging to the Rajcote.			Choor . . .	1	3 do.
Rajcote of do.	1	3 do.	Megpoort . . .	1	20 do.
Kotarie belonging to the Rajcote . . .	1	1 do.	Chomdralloo . . .	1	7 do.
Gurridur, of do.	1	4 months.	Anundpoor.		
Ladheko, of Rajcote			Vessamnoo . . .	1	4 years.
Wourey.			Salpeperryoo.		
Veerrva.			Munneet . . .	1	2 do.
Paal.			Maroodo.		
Ghutgoo.			Jonu . . .	1	11 do.
Shapoor.			Ditto . . .	1	8 do.
Purgunnah Mingvey.			Ditto . . .	1	6 months.
Thorabelonging to do.			Joona . . .	1	2 years.
Endoo . . .			Satoodur . . .	1	1 do.
Ambano . . .			Ditto . . .	1	1 y. 5 mo.
Purgunnah of Rajpoor	1	4 months.	Rajpoora . . .	1	1 year.
Hunmuntjanoo, of do.	1	2 do.	Vaurey . . .	1	6 do.
Bhadwa, of do.			Ditto . . .	1	1 do.
Kotedoo, of do.			Ditto . . .	1	10 do.
Veerwal, of do.			Ditto . . .	1	4 months.
Punch Tullow, of do.			Ditto . . .	1	2 years.
Purgunnah Veerpoo.	1	2 do.	Sosang . . .	1	1 do.
Kheyuryoo . . .	1	3 months.	Ditto . . .	1	6 do.
Kurcedee.			Ditto . . .	1	2 do.
Kheesurroo.			Vaurey . . .	1	6 years.
Gundol . . .	1	5 years.	Chandley.		
Bhyand . . .	1	15 do.	Kurle Dhrole . . .	1	2 do.
Looneyow . . .	1	2 do.	Vunpurey . . .	1	2 ys. 6mo.
Ditto . . .	1	6 do.	Ditto . . .	1	3 years.
Looneyow . . .	1	24 do.	Sunuseera . . .	1	10 do.
Hunmuntyalloo . .	1	5 do.	Leyalloa . . .	1	14 do.
Ribra . . .			Reeya . . .	1	9 do.
Dhorajee . . .	1	5 do.	Kheejeryoo . . .	1	3 do.
Ditto . . .	1	1 yr & 6mo.	Megpoor . . .	1	3 do.
Ditto . . .	1	1 do—6 do.	Sooltanpoor . . .	1	2 ys. 6mo.
Drappa.*			Bhakherdo.		
Noanuggur.			Bofueko.		
Surodhur, of do . .	1	2 years.	Gutko.		
Bhungure, of do . .	1	5 do.			
Momanoo, of do . .	1	5 do.			
Guvana, of do . . .					
Khurba, of do . . .	1	6 do.			
			Total . . .	63	Females† saved.

\* "The Talook of Drappa, where, out of a reputed number of 400 families, there is not a single female child. This Talook, as if visited by the just vengeance of Heaven, is at the last stage of poverty and distress." Par. Papers, 108.

† In the Bhull Pergunnah, and her husband is unable to feed her, therefore she returned to her father's house. Such a case of poverty is truly affecting, and will no doubt claim public attention. There are other instances where the parties in distress appealed for support, and said they would lay their daughters at the Sirkar's door for the purpose!

‡ Par. Papers, p. 110, 111.

To be continued.)

\* Par. Papers, pp. 78, 79.

† Par. Papers, 1824, p. 108.





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E. A. Rodrigues











## CHAPTER XXIII.

## THIRTEENTH TERUVELLIADEL.

(Plate No. 89)

*Varunen is compelled to retire by the casting of the spear (or javelin).*

*Ukrama-Pandion* made a great sacrifice of ninety-six *aswamedha-yugams*, at which *Indren* becoming jealous, since his rule was endangered, went to the king of the sea, *Varunen*, and told him to destroy that country. Accordingly the sea suddenly came with great noise in the middle of the night to the gates of *Madura*, when the king, *Ukrama-Pandion*, was awakened by *Siva*, in the guise of a religious ascetic, informing him of the circumstance, and attendant dangers; the king, being astonished and without presence of mind, was urged by the vision to lose no time, but employ the *vel*, as he had been directed; and accordingly he went and cast the spear (or javelin) at the sea, which immediately lost its force, and retired, because *Varunen* recognized the weapon of his superior. The king then went to the temple, and adoring the god, promised that as far as the sea had come, so much land would he give to the temple: and thus he righteously protected (or governed) the kingdom.

## FOURTEENTH TERUVELLIADEL.

(Plate No. 90)

*Ukrama-Pandion strikes off Indren's crown.*

While *Ukrama-Pandion* reigned, it happened, by the evil influence of the nine planets, that there was no rain; and great consequent drought occurred in the *Pandion*, *Sora*, and *Sera* kingdoms. On which deficiency, these three kings went and consulted the sage *Agastyar*, residing on the great mountain called *Potheya*, (or *Potheigee*), who told them of the evil influence of the planets, and advised them to go and worship *Suntaresvaren* on a Monday. Accordingly, the three kings came to *Madura*, and performed the prescribed fasting and ceremonies on Monday in the temple, when, by the favor of *Siva*, they were carried to *Swerga-logam* (the paradise of *Indren*). The *Sora* and *Sera* kings took their seats at his footstool, and asking for rain, were favorably answered and dismissed. But the *Pandion* took his seat on the same level with *Indren*, and made no request. *Indren*, displeased, with a semblance of favor, put round his neck a very heavy necklace-collar, such as five men could not lift, thinking its weight would crush his uncivil guest; but as the *Pandion* wore it without any emotion, *Indren* was astonished; and dis-

missed him, only saying, "You shall be called the bearer of the necklace." On the *Pandion's* return, he found that in his country only there was no rain; in consequence of which he went to *Mahameru*, and put some of the clouds round its summit in chains, and brought them to water his kingdom. *Indren* incensed at this violation of his proper power, declared war, and took the field at the head of large forces. There was much fighting on both sides, and many were slain, until *Ukrama-Pandion* with his *discus* struck off *Indren's* crown. *Indren*, astonished, found he was not combating with a mere mortal, and sent ambassadors, promising to bestow rain. *Ukrama* would not believe him: in consequence *Indren* sent a man of the *Velazha* caste to become security for rain, (hence called காவைக்காத்தவெள்ளாழர் or waiters for rain). The king then released the clouds from confinement. Afterwards, by *Indren's* command, there was abundance of rain, with consequent fertility: and *Ukrama-Pandion* ruled the kingdom with justice and liberality.

## FIFTEENTH TERUVELLIADEL.

(Plate No. 91)

*Ukrama-Pandion struck mount Meru, and thence obtained wealth.*

*Ukrama-Pandion* was attentive to the instructions of *Agastyar* in the religious observance of Monday; and by that means his wife, *Kantimathi*, brought him a son, whom he named *Vira-Pandion*. At this time the country was distressed by drought, and the god, on being besought, appeared in a dream, and said, "Go to *Maha-meru*, strike it with the ball; there are riches inside; take them, and make charitable donations, and rain will come." Rising in the morning, and going to pay his devotions to the god, the king set out with a great retinue; thus leaving his own country and going to salute the *Soren* king: passing thence by *Dundag-nada* the *Telinga*, *Carnadaca*, and *Tondaga* countries; crossing mountains and rivers; passing *Malava*, *Virada*, and *Matthiya*, countries; going as far as *Casi* (*Benares*); crossing the *Ganges*, and a desert untrodden by human foot-steps, which is inhabited by *yalis*, lions, &c., he arrived at *Kumeri*, which extends one thousand leagues (of ten miles each); passing by which, and also *Barathi*, eight times larger still, he arrived at the birth place of *Parvati*, (or mountain-born,) named Mount *Imaut*. Next crossing *Klmpurada* province, as also *Arri-varadum* and the *Nisithi* mountains, and arriving at *Ilavu-vritha* country, surrounded by the river *Jemba* he obtained a view of *Maha-meru*, which is the support of the earth, having one thousand and eight peaks,



which is also the pillar of the gods, and which besides was once a bow in the hands of *Siva*.<sup>\*</sup> As that was a sacred land, he halted his retinue at a distance, made by himself a circuit of the mountain, and, standing on the South, addressed its king, saying, "O *Meru*! surrounded by all planets, constellations, and demi-gods—O mountain king! attend!" Then, taking the ball in his hand, he struck the mountain with anger: the mountain reeled; the peaks trembled; and the king of the mountain, with one head and four umbrella-bearing arms, came forth ashamed; confessed a dereliction of attention and of duty for that one day from the service of *Siva*, and asked what was his business? The reply was, "Riches are wanted." All that he desired was given him by opening a mine; and the cleft was closed with his own royal seal. He brought the load of precious metals on elephants to *Madura*. And as he there gave largely to the *Bramins*, the *Sivas*, the temples, &c., rain came down as formerly, so that the country was again fertile. He flourished forty thousand years of the gods; after which, crowning *Vira-Pandion*, and delivering to him the kingdom, *Ukrama-Pandion*, resumed the unchangeable form of *Siva*; (that is, he died).

#### SIXTEENTH TERUVELLIADEL.

(Plate No. 92.)

*The god explained the sense of the Vedas.*

After the destruction of all things by the deluge, when the *Vedas*, were produced by the (ঐশ্বর্য ঐশ্বর্য) word of God, the *rishis* and *Bramins* were embarrassed to know their meaning. Hence they applied to *Harru-pakthi*, (worshipper of *Siva*), who directed them to go to *Madura*, and learn from *Suntaresvaren*. Accordingly, after coming thither and bathing in the golden-lotos tank, they were met by the god, who told them that to worship the self-existing *lingam*, (or stone image,) was the sum and substance of the *Vedas*. He then explained the issuing of the twenty-eight books† of

\* It is fabled that *Siva*, in a war with the giants, took *Maha-meru* for a bow; yielding a mythological analogy to the war of Saturn with the Titans; or of Jupiter with other Giants, when, as sung by a poet of whom these fables remind us,—

Affectasse ferunt regnum cæleste gigantes,  
Altaque congestas struxisse ad sidera montes,  
Tum pater omnipotens misso prefregit Olympum  
Fulmine, et excussit subjecto Pelio Ossam.

† The *Saivas* enumerate this number of *Sastras* as peculiarly belonging to their sect. It will be remembered that *Siva* is said to have five heads: and these books are indirectly preferred to the *Vedas*; which, moreover, according to other authorities, came from the four mouths of *Brahma*. But, to be candid, there is not a more impudent satire on the whole Hindu system to be found, than the one contained in this *Teruvelliadel*. The reader as he goes on will, however, have occasion to perceive that the object of the entire *Purana* is, to extol *Siva* above other gods, and the *Madura* image and temple, above all other temples and images.

the *Siva* sect, from the centre mouth of *Siva*; and the *Rig*, *Sama*, *Yajur*, and *Atharvana Vedas*, from the other four mouths. Moreover, stating that the sense of the *Vedas* was difficult to be made out, and of no very great consequence, he told them the real secret was the duty of worshipping the *lingam*, a secret unknown to *Brahma* or *Vishnu*: and charging on them due performance of his instructions, he gave them his blessing. The *Rishis* and *Bramins* then sung praises to the god for condescending, by so brief a process, to instruct them in the true sense of the *Vedas*.

#### INFANTICIDE IN BRITISH INDIA.

(Continued from Page 150.)

The Par. papers on Infanticide, July, 1828, contain tables of infants preserved and stated to be alive belonging to the tribe of Jahrejas, in Cutch and Wagur in 1823, to the number of *ninty-one*. In 1824 was presented to Government, "A Statement showing the number of Jahreja females born and preserved in the Western Peninsula of Guzerat. The total number shown consists of 266 females: sixty-three appear to have been in existence June 1817; the remaining 203 have been born and preserved since; forty-seven of the whole number have died since their birth, twenty-five are married, and 194 are unmarried." H. Pottinger, Esq., Resident in Cutch, forwarded to Government a list of the female Jahrejas living in Cutch, Jan. 1, 1826, amounting to 143.\* These important data, while they show the measure of success attending the efforts to abolish Infanticide, demonstrate the continuance of the practice, and the necessity of more efficient means for its entire abolition.

The following extract of a treaty of alliance between the Hon. East India Company and his Highness Maha Raja Mirza Rao Shri Desserjee, Chief of Cutch, dated Oct. 1819, is very interesting;—"The Hon. Company engages to exercise no authority over the domestic concerns of the Rao, or of those of any of the Jahreja chieftains of the country. That the Rao, his heirs and successors, shall be absolute masters of their territory, and that the civil and criminal jurisdiction of the British Government shall not be introduced therein.

"His Highness the Rao, his heirs and successors, at the particular instance of the Honourable Company, engage to abolish in their own family the practice of Infanticide; they also engage to join heartily with the Honourable Company, in abolishing the custom generally throughout the *Bhyaud* of Cutch.

"Previously to the execution of the deed of guarantee in favour of the Jahreja *Bhyaud*, according to the

\* Par. Papers, 1828, pp. 7, 8, 11—14, 23—25.







tenour of the sixteenth article, a written engagement shall be entered into by them to abstain from the practice of Infanticide; and specifying that, in case any of them do practise it, the guilty person shall submit to a punishment of any kind that may be determined by the Honourable Company's Government and the Cutch Durbar.\*

In the abolition of Infanticide at Gunga Saugur humanity and religion have obtained a noble triumph. The deposition, p. 34, shows the nature and extent of the evil; after due investigation of the subject, a proclamation was issued by the British Government, A. D. 1802, abolishing the practice.† In Dec. 1821, the Secretary to the Committee of Management of the Saugur Island Society reported to the Government, that "*the practice of immolating children had entirely ceased.*" The following account of a visit to this place by a friend of the author's confirms the statement:—

"In the beginning of January, 1825, Mr. Williamson, with three of the natives, Gorachund, Rotun, and Tanin, went to Gunga Saugur to be present at the great annual assembly. It is well known that the character of this assembly is greatly changed since the merciful and Christian measures of the Marquis of Wellesley have been in force. But still it presents a scene of the grossest superstition, and affords a favourable opportunity to missionaries of sending far and wide the news of salvation. While walking along the beach, they met a man with two little boys, and asked what he meant to do with them at Saugur, whether he intended giving them to Gunga? He replied, *No, no, but he had made a vow before they were born, that if Gunga would give him children, he would give their juta, (that is, their matted hair,) to her as soon as they were able to accompany him!* When it was told him that all this was useless, he said it was agreeable to the shastras and the advice he had received from the Brahmuns."

The following account of the abolition of Infanticide in the north of India, is highly interesting. It is contained in an extract of a letter from Capt. H. Hall, Superintendent of Mahirwarra, to Sir C. Metcalfe, Baronet, Resident at Delhi, in 1827:—

"It is most satisfactory to be able to report the complete and voluntary abolition of the two revolting customs, female Infanticide and the sale of the women. Both crimes were closely connected, having had their origin in the heavy expense attending marriage contracts. The sums were payable by the male side, ever unalterable, equal to the rich and the poor. What first established the payment is unknown, but it was so sacred, inviolable, and even a partial deviation so disgraceful, that the most necessitous of the tribe would not incur the imputation. Hence arose as decided a right over the persons of women, as over cattle or other property. They were inherited and disposed of accordingly, to the extent of even sons selling their own mothers! Hence also arose Infanticide. The sums payable were beyond the means of so many, that daughters necessarily remained on hand after maturity, entailed disgrace, and thus imposed a necessity on all female progeny of becoming victims to their family honour.

"On the establishment of British rule, both evils gradually diminished! Females were not allowed to be transferred, except for conjugal purposes; their consent was to be obtained, and their choice consulted; humane treatment was enforced, and the whole system of considering

them as mere cattle was discouraged. *Female Infanticide was at once prohibited.* Though many, no doubt, still fell secret sacrifices from the great facility of undetected destruction, yet the danger, aided by improved feeling, increased the survivors so considerably as to force upon the Mhairs a due sense of the root of the evil, and a general wish for its removal, by a reduction of the regulated sum of contract; but they were averse, indeed declared their inability to alter their long-established custom themselves, and earnestly entreated it might be effected by an order of authority, binding all to obedience by heavy penalties. After the lapse of a few months, allowed for consideration, the whole was settled in public punchyte, and its resolutions were confirmed without the slightest alteration, so that the proceeding originated with, and has been carried through by, the inhabitants themselves; nor has there been a single petition against it. They have lowered the sum payable on marriage contracts, abolished all right of subsequent sale, and fixed a year's imprisonment, or 200 rupees' fine, with exclusion from cast, as the punishment for deviation. The arrangement is calculated to give entire satisfaction, leaving nothing to be wished; and a more happy proof of general improvement could scarcely be adduced, embracing, as it does, in its very extensive bearings, the suppression of so much crime, immorality, and misery."\*

The late Bishop Heber, speaking of the Ramayuna festival at Allahabad, mentions the following important fact:—"There was a hideous and accursed practice in 'the good old times' before the British police was established, at least if all which the Mussulmans and English say is to be believed, which shows the Hindoo superstition in all its horrors. The poor children, who represented Ram, his brother, and Seeta, who had been feasted, honoured, and made to contribute to the popular amusement, were, it is said, *always poisoned in the sweetmeats given them the last day of the show,* that it might be said their spirits were absorbed into the deities whom they had represented! Nothing of the sort can now be done. The children, instead of being bought for the purpose, from a distance, by the priests, are the children of neighbours, whose prior and subsequent history is known; and Ram and Seeta now grow old like other boys and girls."†

In Ceylon, Infanticide has been abolished by the following Proclamation of the British Government:—"In the name of his Majesty George the Fourth, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, We, the Honourable Major-General Sir Edward Barnes, Knight, Commander of the Most Honourable Military Order of the Bath, Lieutenant-Governor and Commander-in-chief in and over the British settlements and territories in the Island of Ceylon, with the dependencies thereof, do hereby proclaim, in order that no one may pretend ignorance of the law—That any person, whether being the parent or any other, who shall kill any child of whatever age, within the Kandyan Provinces, shall and will be equally punished with death as for the murder of a grown-up person; and no plea will be admitted in any extenuation of any barbarous usage or custom of this description having prevailed, the same being wholly contrary to

\* Par. Papers, p. 115. For an agreement to abolish Infanticide entered into by the Jahrejas of Santulpore, in March, 1827, and by the Jahrejas of Charcut, June, 1827, see Par. Papers, 1828, pp. 29, 30.

† See this interesting document Par. Papers, 1824, p. 137, 138. "Infanticide in India," by the Author, p. 64.

\* Par. Papers, 1828, p. 37, 38.

† Journal, vol. i. p. 338.



the ancient laws of the kingdom of Kandy. Given at Columbo, in the said Island of Ceylon, the twenty-fifth day of September, in the year of our Lord one thousand eight hundred and twenty-one."\*

In the Island of Owhyhee, or Hawaii, the recent triumph of Christianity in the abolition of Infanticide and other inhuman customs presents a subject of the most grateful nature for the contemplation of the friends of humanity and religion.†

*The difficulties attending the entire abolition of Infanticide in India are considerable.* We have seen the efforts of the Persians and Syracusans to destroy this cruel custom among the Carthaginians, yet Rollin observes—"It appears from Tertullian's Apology that this barbarous custom prevailed in Africa, long after the ruin of Carthage. 'Infantes penes Africam Saturno immolabantur palam usque ad proconsulatum Tiberii, qui eosdem sacerdotes in eisdem arboribus templi sui obumbraticibus scelerum votivis crucibus exposuit, teste militia patriæ nostræ, quæ id ipsum munus illi proconsuli functa est;'—children were publicly sacrificed to Saturn, down to the proconsulship of Tiberius, who *hanged the sacrificing priests themselves on the trees which shaded their temples*, as on so many crosses raised to expiate their crimes, of which the militia of our country are witnesses, who were the actors of this execution at the command of the Proconsul."‡

The propensity of the Israelites to adopt the sanguinary customs of the original inhabitants of Canaan is frequently noticed in the sacred Scriptures. "Enflaming yourselves with idols under every green tree; slaying the children in the valleys under the cliffs of the rocks." Isa. lvii. 5.—"In thy skirts is found the blood of the poor innocents; I have not found it by secret search, but upon all these." Jer. ii. 34.—"They have forsaken me and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake, neither came it into my mind." Jer. xix. 4, 5. So also the prophet Ezekiel: "Thou hast taken thy sons and thy daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" Ezek. xvi. 20, 21. This custom was found among the people who were transplanted to the cities of Samaria by the king of Assyria, and they continued

the practice though in a strange land:—"Every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibbaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim." 2 Kings xvii. 29—31.

The Par. Papers on Infanticide show that considerable difficulties have been experienced in prosecuting the attempts for the abolition of this custom in Hindostan; and it is proper that these difficulties should be known, to chasten our sanguine expectation of success, and to arm to fortitude and perseverance. Lord Teignmouth, in a paper on the Customs and Practices of the Hindoos, justly observes:—

"A prohibition, enforced by the denunciation of the severest temporal penalties, would have little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection; and the sanction of that religion which the Rajkoomars professed was appealed to in aid of the ordinances of civil authority. Upon this principle, an engagement, binding themselves to desist in future from the barbarous practice of causing the death of their female children, was prepared, and circulated among the Rajkoomars for their signature. As it was also discovered that the same custom prevailed, though in a less degree, among a smaller tribe of people, also within the province of Benares, called Rajebunses, measures were adopted at the same time to make them sensible of its iniquity, and to procure from them a subscription similar to that exacted from the Rajkoomars."\*

"The practice," says W. Cracroft, Esq., Magistrate of Juanpore, in 1819, "arises from the difficulty the Rajkoomars experience in procuring husbands for their daughters. The only tribes who will receive Rajkoomar females as wives are the Bisen, and Soreej Buns, of Goruckpore, and the Gurwars of Mirzapore, and the Boghel of Rewah; and these tribes, from an idea of their superiority, will not admit a Rajkoomar female, without receiving a very large dowry with her. They intermarry among each other, and feel no want of the Rajkoomar females to keep up their race. Until this obstacle can be removed, or some other means devised for providing husbands for the females of the Rajkoomar tribe, all efforts must, in my opinion, fail of checking the practice. No doubt can exist as to the propriety, indeed the necessity, of attempting to restrain it in some manner; but it appears doubtful whether severe punishment would have that effect. Hitherto no magis-

\* Asiatic Journ. Sep. 1822.

† Ellis's Tour through Hawaii! pp. 287—305. See also his Polynesian Researches.

‡ Tertul. Apol. c. 9, Rollin's Anc. Hist. b. i. p. 109.

\* Par. Papers, 1824, p. 9. Asiatic Researches, vol. iv. p. 5.



trate has ever apprehended or committed any individual on a charge of this kind ; and I do not doubt that this has been avoided by design ; for the instances are too frequent to admit the possibility of their evading proof, had a strict search been often made for that purpose.”\*

“ I entered on this undertaking,” says Colonel Walker, “ with sanguine expectations of success, but which were for a long time disappointed. I must own that the natives had formed more just opinions on the subject, when they foretold the difficulties that would attend the attempt ; which few of them thought could be overcome but by the Company making a conquest of the country. I conceived that reason and feeling would effect the relinquishment of a barbarous custom, unconnected with the principles of society ; and which all the passions of the human mind, and all the forms and maxims of religion, were combined to destroy. As it was evident also, that the most disinterested humanity had led the Hon. Company to interfere for the abolition of female Infanticide, I conceived that this reflection, and the respect due to their mediation, would have disposed the Jahrejas to comply with a request, which it was scarcely to be supposed could be at variance with their own sentiments. *But sentiments of nature and humanity have no influence with the Jahrejas ;* and I was soon, however reluctantly, obliged to relinquish the favourable expectations I had formed of success. The difficulties were many and formidable.”†

The Governor of Bombay, in 1821, the Hon. M. Elphinstone, expresses himself in the language of despondency, and unbecoming the very high ground obtained by engagements and treaty with the abettors of this inhuman custom. “ There is one point of great importance, in which we are already entitled to exercise the right of general superintendence. This is in checking the crime of female Infanticide, and in imposing the fines authorized by Colonel Walker’s agreements on those who may be guilty of it. It is greatly to be regretted, that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment, as to render the article against it a dead letter ! There has been no instance of punishment for Infanticide since the agreements were concluded ; and this is so far from being owing to the diminution of the crime, that, from the best information Major Ballantine could obtain, it would appear, that not more than 100 females born since the agreement are now in existence ; and it is not easy to say, how many of these might have been spared, if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice so long as it is so completely congenial to the general feeling of the people ; unless, by employ-

ing hired agents, as proposed by Major Ballantine, whose duty it should be to detect offenders of this description ; and such a measure would lead to so much intrusion into the most private and domestic proceedings of the superior casts (among whom alone Infanticide prevails), and would be open to so many abuses on the part of the informers, that I do not think the chance of success would compensate for the disaffection which it would create. It may also be doubted, how far we have a right to interfere to such an extraordinary pitch with the private life of a people, with whose civil government and internal police we do not pretend to have any concern. We must therefore be content to follow the footsteps of our predecessors (without attempting to go beyond them) in their most meritorious endeavours to discountenance this enormity ; and we may safely flatter ourselves, that, as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice, which is not more inconsistent with reason than repugnant to natural instinct.”\*

“ The principal obstacles to be overcome,” says the Political Agent in Cattywar, in July, 1824, in rendering the engagements effectual, is the difficulty of detecting those concerned in the perpetration of the crime ; so long as the feelings and interests of the people render them disinclined to afford aid in discovering it, few are prompted to make it known by a sense of humanity, or even of interest. Though all classes are ready to admit the barbarity of the practice, still they view it with so passive a spirit, that they feel indisposed to encounter the odium or animosity that the consequences of a disclosure might occasion. A constant intercourse with the Jahrejas, during my annual circuit, has given me opportunities of impressing upon their minds the interest taken by the British Government in the suppression of this unnatural practice, and the guilt attached to the commission of it by the dictates of their own religion. I received continued assurances that they will discountenance it ; but, *from the disproportionate number of females still existing, it is evident that, although this horrible practice may be somewhat subdued, it is still far from being relinquished.*

“ The minds and opinions of the tribe do not appear to have undergone that change on the subject that will alone overcome the existence of a custom so unnatural. The effects of the penalties enjoined by the engagements entered into by the Jahrejas would operate in deterring from the commission of the crime, *if the means of detection existed, or its discovery was not opposed by difficulties that defeat the utmost vigilance.* Proving it is almost impracticable, unless some part of the domestic establishment of a Jahreja betray him, a circumstance that can

\* Par. Papers, pp. 15, 16.

† Par. Papers, p. 46. See p. 97.

\* Par. Papers, p. 116.



seldom be expected, as the domestic servants are generally the old adherents and dependants of his family.”\*

These various statements will prepare the reader to peruse with interest the concluding chapter of this book. The ancient Law of God to the sons of Noah was, “At the hand of every man’s brother will I require the life of man.” If Infanticide be not punished in this manner, is it to be doubted whether or not, Britain should “make inquisition for blood?” How long is this feeble, temporizing system to continue? Are we ‘entitled to exercise the right of general superintendence,’ and shall we shrink from it, and thus be “partakers of other men’s sins?” Let our motto be, ‘Be just and fear not.’

*The necessity and propriety of adopting measures for the entire and immediate abolition of Infanticide—decisive steps requisite—objections answered—facilities enjoyed for its abolition—concluding remarks.*

It is grateful to the friends of humanity, and confers a lustre on the British character, that effectual steps have been taken to abolish some of the cruel customs of India. It is, however, to be regretted, that what has commenced so well, has not been carried forward, to the complete annihilation of every practice opposed to the natural dictates of humanity. “Usages,” observes Lord Teignmouth, “originating in Hindoo superstition, and customs of immemorial prescription have been discountenanced by the British Administration in Bengal; while the laws of the Mahomedans, which derive their authority from the Koran, have been modified, or, in effect, altered, in various instances. The financial system, which prevailed in Bengal when the East India Company undertook the exercise of the Dewanny functions, was a system of undefined exactions and arbitrary oppression, supported by the most rigorous rules of practice; and the British are entitled to the merit of having annihilated it. The *corah* or whip, under the Mahomedan Government, was considered a necessary appendage in the country courts, where the collections were made; and the application of it was incessant and severe. A practice adopted on the authority of these ancient rules would be severely punished by the Administration, which has wisely and humanely abolished them. Thus the former customs (particularly in the collection of the land revenue) have undergone a total alteration, to the great benefit of the community. Let it, however, be observed, that the Regulations, which, by deviating from ancient rules, have contributed so much to the happiness of the people, were in many instances, at the time of their establishment, considered as hazardous innovations, re-

*pugnant to the feelings and prejudices of the natives of the highest class.”\**

Colonel Walker thus describes the steps so successfully taken by him, for the abolition of Infanticide in Cattywar, in 1808:—

“I had been for several years in habits of friendly correspondence with Jehajee, the chief of Moorbee, and he had continually expressed a strong desire to cultivate the favour of the English Government. The artifices of this chief and his vakeel, who resided in camp, amused me for some time with promises which proved fallacious. I availed myself of the agency and influence of Soonderjee Sewjee, after his arrival in camp, but with no better success. At last Jehajee transmitted a paper, in which he offered to accede to my wishes by preserving his daughters, provided I would reduce Mallia and restore the village of Kuralla of which he had been deprived by the Guicowar Government! The possession of this paper I conceived of importance, as it discovered the selfish and mercenary motives that attached the Jahrejas to Infanticide. I preserved it as a testimony, which reflected on their pretences of the inviolability of the practice as a custom of the cast, and destroyed every argument which they had attempted to found on principle. When Jehajee perceived the disadvantage which attended the possession of this paper, he made several applications to induce me to restore it, with which I did not comply. It was also evident that it would be very difficult to awaken their natural feelings; and that, the same motives of interest have more influence in inducing them to relinquish the practice, than any arguments derived from humanity, morality, or religion. It appeared likewise, from the communications of Jehajee and others, that the reproach of being the first to renounce an ancient practice operated as a considerable motive. The authority of this example could not be complete unless it were set by a chief of acknowledged rank and superiority.

“The Rao of Cutch seemed to possess these qualifications from his family, and extent of territory. I was induced, therefore, to select this chieftain; but addressed myself principally to Futteh Mahomed, whose authority is paramount in that country, and from whom, as a zealous Mahomedan, I was led to expect the exertion of his influence for suppressing a crime against nature and religion. The answer, however, of Futteh Mahomed destroyed every hope of success from that quarter. This Jemadar, who rose from the humble station of a goatherd, and is extremely illiterate, had the sentiments of his letter probably dictated to him, and by the hand of his writer transmitted, in an inflated and ostentatious style, an elaborate defence of the practice of Infanticide, such as could be expected to proceed only from a bigoted Jahreja. In the meanwhile, every effort was continued to prevail on the Moorbee chief to abandon Infanticide, which the long detention of the detachment in the vicinity of that city afforded. It was the daily subject of letters, messages, and conferences.

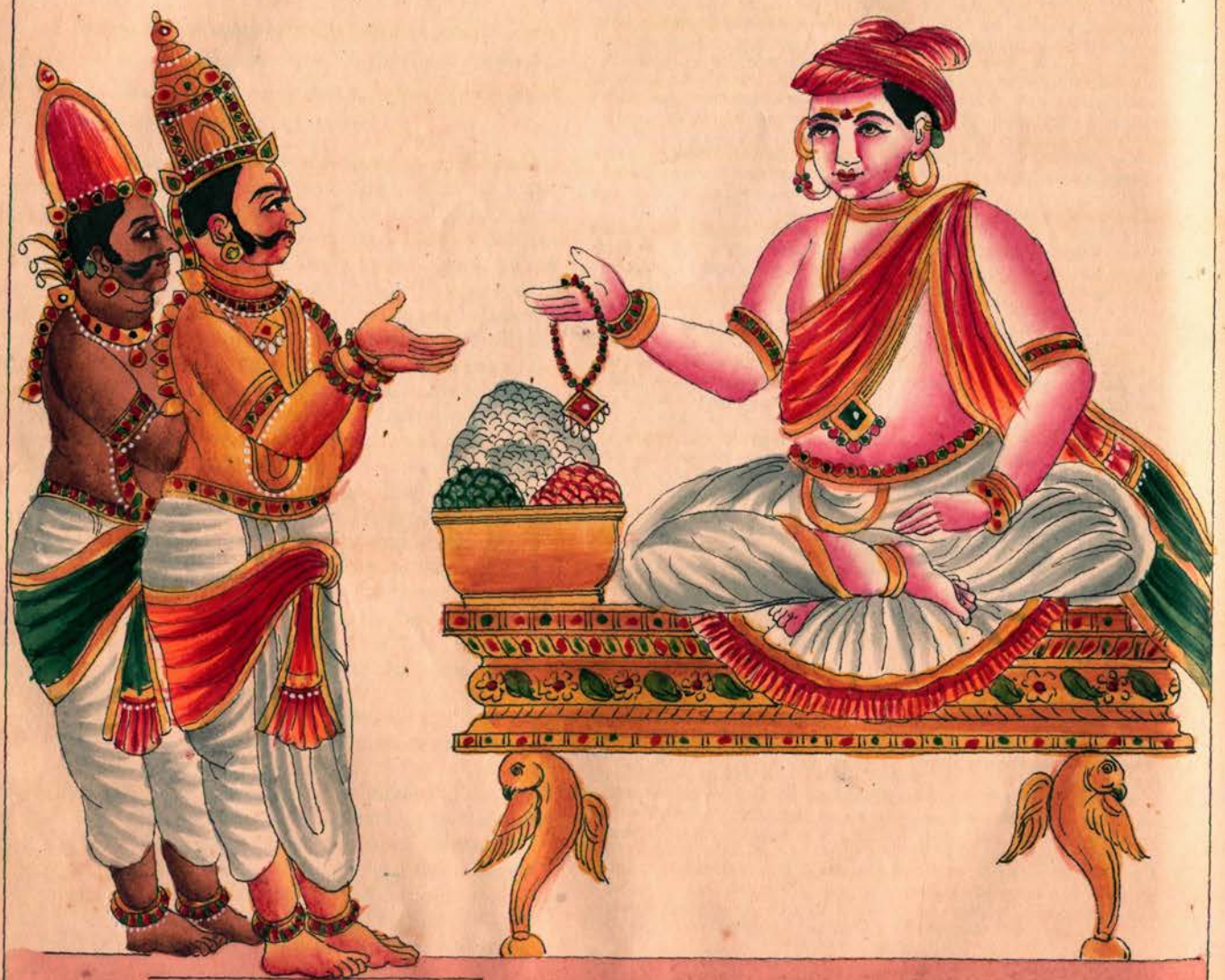
“The humanity and tenderness congenial to the sex induced me to expect the assistance of the women of Jehajee’s family. The preservation of their offspring appeared peculiarly their business. I conceived that my appeal to wives and mothers, and to women who came from tribes who rejected Infanticide, would be attended with every advantage. I was further led to entertain great hopes of this plan, on account of the high character of the mother of the chief of Moorbee for prudence, propriety of conduct, and a benevolent disposition. As this lady possessed considerable influence over her son, I expected that she would exert it in favour of a measure agreeable to her own feelings. The embarrassed state of Jehajee’s affairs, and that countenance he stood in need of from me, for retrieving them, were circumstances which I conceived would occur to the discretion of his mother, and urge her to obtain from her son a concession which might give the family a claim to my support. My overtures to this lady, were, at first, received with the feelings natural to her sex; and she seemed disposed, with the rest of the women, who held several consultations together on the subject, to unite their influence for the abolition of Infanticide. But these ebullitions were of short duration; the Jahrejas were alarmed, and the women contended for the ancient privilege of the cast: they were led away from the path of nature by the influence of their husbands. The mother of the chief of Moorbee requested that she might be excused soliciting her son on this head, and referred me for further information to Jehajee.

(To be continued.)

\* Par. Papers, 1828, p. 10.

\* Considerations on communicating to the Natives of India the blessings of Christianity. Hatchard, 1808, pp. 23—38.













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## CHAPTER XXIV.

## SEVENTEENTH TERRUVELLIADEL.

(Plate No. 87.) 93

*The god provided jewels for the crown.*

While *Vira-Pandion* ruled, he had many inferior wives who had children, but the legitimate queen was without offspring; until, by performing penance to the god, the queen was delivered of a son, concerning whom all the customary astrological ceremonies were performed. Afterwards the king, going to hunt, was slain by a tiger; when the eldest of the concubines, thinking this to be the favourable time, stole the crown and royal jewels. After the grief of the ministers for the death of the king had somewhat subsided, on looking for the crown in its usual place, they found it gone, and considering this to be the stratagem of an enemy, they were embarrassed how to proceed. The god *Sunteresvaren* then came as a *chetty* (or merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of *Vala-asuren*. This giant, by performing penance to *Siva*, had acquired power to conquer the inferior deities; and one day *Indren* offering to give him a gift, he jeered the king of demi-gods, as a conquered person offering gifts to the conqueror, and himself offered a gift to *Indren*; who then besought him to burn himself, in the shape of a cow, in a sacrifice which *Indren* was making. He did so; when, according to a former promise of *Siva*, different parts of the cow's body became inestimable jewels, of different kinds and colors. The properties of these jewels were explained by the *Chetty*; who gave them into the hands of the ministers; said, "Thank the god *Siva*;" and disappeared. They took the jewels, had a crown made, and with it crowned the young king, naming him *Abishegam* (anointed). He recovered also the jewels which had been lost; and joyfully reigned over the kingdom.

## EIGHTEENTH TERUVELLIADEL.

(Plate No. 88.) 94

*Varunen sending the sea to try the god's power; the latter called four clouds to absorb the sea.*

While *Abishega-Pandion* was performing *pujai*, in the *Chittera* month, the camphor incense employed spread a great perfume. The god *Indren* was also desirous of performing homage; but was prevented by the *Pandion's* previous service. On returning *Indren* was met by *Varunen*, who enquired the reason of his looking sorrowful: and on being informed of the vex-

atious disappointment, the god of the sea again asked, "Is then this *lingam* so great a god?" To which question *Indren* replied, "That as it had removed his former sin, and taken the curse from his white elephant, it was a great god." *Varunen* asked, "Can it cure the pain in my bowels? The other answered, "To do that would be an easy thing." *Varunen* feeling doubtful sent a large accumulation of seas to try the god's power, which greatly alarmed the people of the kingdom. But the god commanded some clouds to descend from his head, which absorbed the seas; and the people, now discerning that this was a sacred amusement of the god, rendered him praises.

## NINETEENTH TERUVELLIADEL.

(Plate No. 89.) 95

*Varunen sending much rain, the god protected the place by a covering of clouds.*

*Varunen*, being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of *Madura*. Accordingly these clouds came, with threatening gloom, lightnings, and thunders, and produced a deluge by sending rain with drops as large as pumpkins. The god, seeing these things, ordered the before mentioned four clouds to interpose; which they accordingly did; and, by spreading a covering above the town and beneath *Varunen's* clouds, prevented any more rain from falling. *Varunen*, now discerning the intervention of the god, went and bathed in the golden *lotos* tank, when his inward pain immediately ceased; on which he besought pardon of the god for his aforesaid misdemeanors, and thanking the god for the removal of his pain, he returned to his own city. From that time forward *Madura* acquired the title of "The assemblage of the four clouds."

## TWENTIETH TERUVELLIADEL.

(Plate No. 90.) 96

*Sunteresurer condescended to assume the form of a religious ascetic.*

It pleased the god to come to *Madura* in the form of a *Sittarer*, with all the usual accompaniments of that order. He walked through the royal and *Bramin* streets, and performed various wonders. He brought distant mountains near, and removed near ones far off. He made old females to become young children, and children to become old women. He changed the sexes; he made



the barren fruitful; the hump-backed, the deaf, the dumb, the blind, the lame, he severally healed. He turned four metals into gold; he made the rich become poor; and made enemies to be friends. He caused the *yetli* (poisonous shrub) to produce mangoes; and brought a flood in the river *Vygei*. He turned fresh water into salt water, and made salt water fresh. He threw a pilgrim's staff into the air, threaded a cotton through it, and then, resting his head on the cotton thread, performed the attitude of penance, (heels upward,) the staff remaining in the air. He took clouds into his hands, and well wringing them, appeared to drink the water they contained. He caused things seen in the night (such as the stars) to be seen in the day, and things visible in the day to be seen at night. He taught the *Vedas* to things which could not understand them. He turned cocoa-nut trees into palmyra trees, and then the reverse; changed the species of other trees; and brought celestial things down to earth. While thus occupying the attention of the people, so that they neglected their employments, the *Pandion*, hearing of the circumstance, sent his ministers to call the performer of these wonders: they did so respectfully; but the *Sittarer* said, "What are kings to me?" and refused to go. The king on hearing of his refusal only replied, "What have the great (in a religious sense) to do with us?" and remained quiet.

### INFANTICIDE IN BRITISH INDIA.

(Continued from Page 156.)

"At this period my prospect of success was very obscure and distant. Although these efforts, however, had failed of their effect, they were useful, and paved the way for success, by turning the attention of the country to a subject which had never before appeared to engage notice. By discussing the subject frequently in the public Cutcherry, and exposing the enormity of the practice, as contrary to the precepts of religion and the dictates of nature, every cast came to express an abhorrence of Infanticide, and the inveterate prejudices of the *Jahrejas* began to be shaken.

"But, whatever influence these circumstances might produce, as *Jehajee* was the first chief whom I had addressed on the subject, it was of the utmost importance to make some impression on him. I bent every exertion, therefore, and tried various expedients, to reclaim this chief (who had already destroyed two of his daughters,) from the practice of Infanticide. At last I obtained from *Jehajee* a conditional writing to the following effect:—From motives of friendship, the Honourable Company have urged me to preserve my daughters: to this I consent, if the chief of *Nowanugger* and *Gondul* agree." This was the first considerable step towards the attainment of this great object, and the writing appeared to reduce the question to a kind of point of honour, or respect for antiquity, in setting the example of sanctioning an innovation on a general habit. From the character and behaviour of *Jam* I could have no hopes that he would set this example; but, as the family of *Dewajee* of *Gondul* had already preserved several of their daughters, I was led to entertain the most favourable expectations from the general disposition of this chief, and his reputation for humanity. It may be proper to mention that *Jehajee* first proposed to insert the names of the *Rao* of *Cutch*, and *Jam* of *Nowanugger* in his writing; but I positively refused to take the paper unless it comprised *Dewajee* of *Gondul*. The compliance of *Jehajee* with this

request, it may be but fair to consider as a favourable indication of his sentiments; and that he was secretly, though not extremely, inclined to agree to the abolishing of Infanticide. It may be presumed that he was acquainted with the disposition of *Dewajee*, and of the general opinion that this chief, when pressed, would renounce the practice of killing his daughters. From *Dessajee* of *Mallia*, I obtained a similar writing to that received from the chief of *Moorbee*. I had conceived great expectations from *Dessajee*, who had preserved a daughter, and had by his *vakeel* afforded repeated assurance that he was ready to renounce Infanticide; but it is remarkable, that this chief used every evasion and delay to avoid executing a formal deed in renunciation of the practice.

"The narrative must now accompany the operations of the detachment which traversed the country of *Jam*, and arrived at *Kundorera*. I employed this time, as often as opportunity permitted, in favour of the design for abolishing Infanticide. *Wassonjee* *Eswurjee*, the *vakeel* of the *Gondul* chief, residing in camp, was easily prevailed on to unite his influence with mine, in order to prevail on his master to enter into a formal obligation for abolishing Infanticide. During these events he had occasion to proceed to *Gondul* on some revenue affairs, and before his departure he privately gave me such assurance as I conceived might be confided in, that he would obtain from *Dewajee*, authority, on his return, to enter into any engagements which might be required for preserving the daughters of the *Jahrejas* residing in that part of the country. The mission of *Wassonjee* *Eswurjee* was entirely successful; and on his return to camp, after expressing the reluctance of his master to set an example which might bring on him the reproach of his cast, a deed of the most solemn, effectual, and binding nature was executed, renouncing for ever the practice of Infanticide.

"The following is a translation of this instrument.

"Whereas the Honourable English Company, and *Anund Row Guicowar*, *Sena Khaskel Shamsher Bahgdur*, having set forth to us the dictates of the *shastras*, and the true faith of the *Hindoos*, as well as that the *Brimhaway Wurtuch Pooran* declares the killing of children to be a heinous sin, it being written, that it is as great an offence to kill an embryo as a *Brahmun*, that to kill one woman is as great a sin as killing 100 *Brahmun*s; that to put one child to death is as great a transgression against the divine laws as to kill 100 women; and that the perpetrators of this sin shall be damned to the hell *Kule Sootheeta*, where he shall be infested with as many maggots as he may have hairs on his body; be born again a leper, and debilitated in all his members; *We, Jahreja Dewajee, and Coer Nuthoo, Zemindars of Gondul* (the custom of female Infanticide having long prevailed in our cast), do hereby agree for ourselves and our offspring, as also we bind ourselves in behalf of our relations and their offspring for ever, for the sake of our own prosperity, and for the credit of the *Hindoo* faith, that we shall from this day renounce this practice, and, in doubt of this, that we acknowledge ourselves offenders against the *Sircars*. Moreover, should any one in future commit this offence we shall expel him from our cast, and he shall be punished according to the pleasure of the two Governments, and the rule of the *shastras*."

"The above writing is duly executed. With the exception of *Jam*, every *Jahreja* chief readily, and without offering a single objection, subscribed to a counterpart of this instrument."

In the Bengal Presidency, the proceedings of Government were considered sufficiently decisive to suppress this unnatural custom. The Sup. of Police addresses the Chief Secretary of Government, in 1818,—"Sec. 11, Reg. III. 1804, already provides for the punishment of Infanticide, and it is clearly inexpedient that the Legislature should interfere in any other manner; the practice being declared a crime, it is the duty of the Magistrate to do his utmost to convict those who still persist in it."†

\* Par. Papers, 1824, pp. 46-49.

† Par. Papers, 1824, p. 16.



The prevalence of this custom in the Bengal Presidency, under such circumstances, is a source of deep regret, and demonstrates the necessity of very efficient measures for its suppression; while it shews the defective moral influence of heathenism, in restraining from the perpetration of the most unnatural crimes.

*More efficient plans than those in operation, have been proposed for the abolition of Infanticide in India.* "His Lordship in council regrets to observe, (says the Secretary to the Bengal Government, in 1816,) from the remarks contained in your Report, which are, in fact, confirmed by information received from your official sources, that the measures adopted by Mr. Duncan, when President at Benares, and the provisions of Reg. XXI. 1795, and Sec. 11, Reg. III. 1804, have failed to prevent the inhuman practice which exists among the Rajkoomars, and some other tribes of Rajpoots, of destroying their female infants; and that, although a greater degree of precaution is now observed to prevent detection, there is too much reason to fear, that the crime itself has not in any degree diminished! The attention of the Nizamut Adawlut will be directed to the subject of the paragraph above specified, and they will be desired, after obtaining what further information the local authorities may be able to furnish, to offer such suggestions as may appear to them calculated, for the more effectual prevention of this dreadful crime, and for the detection and punishment of those who may be guilty of it."\*

"The increasing interest (says Captain Ballantine, in July 1816,) with which the entire abolition [of Infanticide] is viewed by the British Government, and the community in general, suggests to me the propriety of offering for your consideration, and the sanction of the Right Honourable the Governor in Council, more efficient means of prosecuting, under our own immediate supervision, every possible channel by which to detect any deviation from these solemn engagements. I have not relaxed on any occasion, to impress on the minds of the Guicowar officers, the common interest with which the entire abolition of the practice is considered. I have therefore to solicit permission, to entertain such an establishment as may be considered equal to the full accomplishment of this interesting and humane object. It is known to you, that in the detection of any case of delinquency, as in those enumerated by Colonel Walker, a fine proportioned to the case, and the ability of the parties, is imposed; nor may it seem, I would respectfully observe, objectionable that the public expense on this account should be reimbursed from the same source. The means for detection must of course be, by clandestine intercourse with the parties and surrounding inhabitants, and to which end persons so deputed must re-

main for some time on the spot. Guzarattee mehtas, or writers, are the proper persons to be employed on this duty; they were employed by the native Government in these duties, and the present number to be selected for this important duty should not be less than five at fifty rupees per mensem."\*

The Resident at Baroda, in 1816, J. R. Carnac, Esq., approved of the propriety of these suggestions:—"The Jahrejas, though proud, are, like the other natives of India, very avaricious. The object which could not be gained by speaking to their feelings, might be effected by working on their disposition. *The reward of a hundred rupees, to him who could satisfactorily establish in another the perpetration of Infanticide, might bring to light numerous circumstances of which we now remain in ignorance.* Nor would the expense of such remunerations fall on either the Native or British Governments. By the bond to which the Jahrejas have subscribed they have rendered themselves liable to punishment at the will of the Sircar; and it could not be considered a severe punishment, to insist on the payment of a fine which would more than defray the charges attendant on receiving the information of their guilt. It may not be deemed irrelevant to furnish Government with what I conceive an adequate scale of rewards and punishments; an informer against the Jam should receive 1000 rupees; against the inferior Rajahs 500; against their near relations 250; and against a poor Jahreja 100. The Jam, if proved guilty, should be fined 30,000 rupees; an inferior Rajah 10,000; their near relations 2500, and a poor Jahreja as much as he could pay without ruin. The difficulty, of inducing any one to come forward against so powerful a man as the Jam, renders it necessary that his reward should be liberal; and, for the sake of example, it is desirable that a person in his high station should be detected and severely punished. We can never expect the practice of Infanticide to be fairly laid aside, till the principal Jahrejas are either induced or forced to set the example."†

*The measures here proposed are desirable and necessary.* The Hon. Court of Directors observe in a letter to the Governor of Bombay, March, 1816, referring to an inquiry of the Resident at Baroda, to ascertain and report whether the practice had been discontinued wholly or in part in Cutch, and whether it had entirely ceased within the province of Cattywar:—"Most sincerely do we wish that that report may prove satisfactory; and we must again enjoin you, in the most serious and earnest manner, to be unremitting in your endeavours to accomplish this humane object in the countries where the British influence can be felt or exerted."‡

\* Par. Papers, p. 98.

† Par. Papers, p. 103. See p. 114, and Par. Papers, 1823, p. 15.

‡ Par. Papers, pp. 94. 99.



Colonel Walker, on returning from India, still deeply interested in the success of his humane efforts to abolish Infanticide, addressed the Hon. Court of Directors, in 1819, to the following effect:—

"In offering my opinion upon the means of suppressing female Infanticide in the West of India, I must first observe, that this object should be accomplished without violating the feelings of the natives, and without having recourse to actual coercion. I must also beg to refer to my own proceedings, which succeeded in obtaining the consent of the people to relinquish this barbarous practice. It was accomplished with great difficulty, but it was so far a spontaneous act that it was solely effected by persuasion. It is under this influence alone that the measure can ultimately be expected to prove successful; but from the peculiar habits of the people of this part of India, the practice of destroying the children cannot be overcome by the mere dictates of natural affection. When this tie was once abandoned, it would be long before it could be again recovered; and it would be necessary that they should be continually watched, and urged to the performance of a duty, which is seldom neglected even by the brutes! It was foreseen that the mere engagement which these people had contracted for discontinuing Infanticide, however solemn, would not be sufficient, unless they were looked after with vigilance, and frequently encouraged; and unless those instances, in which they infringed their own voluntary engagement, were detected and punished. This mode of punishment was provided by their agreement.

"It was under the influence of a similar train of reflection, that I suggested to the Government, when I quitted India, to exact an annual report of the progress of Infanticide, and that it should be the object of continual care and solicitude. Before I retired from the service, I had the satisfaction to see that the principles for its abolition had made no slight impression on the minds of the people, and in a short period they saved a considerable number of infants. But, from the report which has now been received from India, it would appear that the whole number, saved in the course of TEN years is little more than SIXTY! and perhaps not a third more than were presented by their parents to me in Cattywar, with feelings of affection and delight.

"The first circumstance which requires attention is, to see the people often, and, by frequent intercourse, to inspire them with sentiments favourable to humanity. It is scarcely to be expected, that the Jahrejas will seek our society with greater encouragement than it is the habit of our countrymen, generally speaking, to afford to the natives of India; and we must therefore visit them in their villages. They must be sought out in their recesses, invited to attend the public Cutcherries, and the subject brought as often as possible under public discussion. In these situations opportunities would frequently arise of enforcing the heinous nature of the offence, of calmly discussing its tendency, of exposing its crime, and of contrasting the abominable practice with the contrary usage of the rest of mankind. In every attempt to arrest this crime, the Brahmuns, and the precepts of the Hindoo religion, would be a powerful aid. That religion is directly opposed to the practice, and I always found the Brahmuns most willing coadjutors in this cause of humanity.

"The people would not withstand any systematic exertion which might be directed to its overthrow. Did it not yield to an attempt which was made in a doubtful situation, amidst a multitude of other occupations, and which was not pursued for a long time? The same facilities, and greater, now exist to ensure success. The Guicowar authority may be disposed more readily to co-operate with us, our own is better established, and we possess an actual share in the government of the country. The Collector of the newly-acquired revenue in Cattywar would be an essential agent in this humane work. By means of the police, which is under his control, and by the frequent intercourse which his office obliges him to hold with the natives, he would have opportunities of communication, superior, perhaps, to any other person. Let the collector, the agent in Cattywar, the agent in Cutch, and the Guicowar authorities, heartily, and in concert, exert themselves, and they would be irresistible. But I would not rest the success of this interesting measure on vigilance alone, and the active use of even all the agents in our power. I would employ other stimuli, and not neglect those that may be calculated to

produce an effect on the grosser passions of those who persevere in the practice of Infanticide. I would not encourage the idea of an expensive agency, nor the direct and professed employment of spies, which are more likely to defeat than to promote the object; but there are, surely, means of ascertaining the result of a birth in a family without either offending its delicacy, or requiring much expense. The fact of a pregnancy is always public, and the report of the neighbours would often be sufficient evidence. A few detections would arrest the practice. If the intercourse were as frequent as I have recommended, many things would be casually learnt, and little indeed could be concealed. In the course of this intercourse many acts of friendship, of courtesy and attention, could be conferred on the Jahrejas, which would be attended with little expense, but which they would highly value; they are both greedy and necessitous. The present of an inferior turban, of a deputta, of a snuff-box, of a pair of spectacles, or any other trifling article, would be prized by them as a mark of honour, and as a great acquisition. These little favours would be the means of bringing them together, of inducing them to come into our society, and finally of reconciling them to our views. It is by association and constant attention that they are to be reclaimed. The character and government of our country must suffer materially, should those people be allowed to resume a practice, which they had abandoned with all the formality of a regular and solemn compact. May it not be said, that we are more indifferent to the cause of humanity, than in exacting a rigid compliance with the terms of a treaty which involved a paltry revenue, or some insignificant district? We may by kindness and patience bring them back to the path of their duty. The voice of nature, and the influence of the women, will unite in assisting us; and in this struggle against a deplorable practice, we shall finally prevail, while our motives must be applauded, and cannot be mistaken. Were the power of Government never applied, but in cases so obviously beneficial and disinterested, the rudest minds would bless them; and the feelings of men, as well as their reason, would render them both agreeable and irresistible."\*

To the adoption of the plans proposed to suppress Infanticide, several objections have been made; these relate to expense—marrying the females saved—employing officers for detection—and the plans being opposed to the wishes of the people. "The Governor in Council," it is said, "does not approve of Captain Carnac's entertaining an establishment for the purpose of suppressing female Infanticide, which, even admitting its formation to be essential to effecting that desirable object, we are not at liberty to sanction without the authority of the Honourable Court; nor does it appear advisable to adopt the other proposition, of defraying the expense of the marriage of the children of a Jahreja."†

To marrying those saved, the Governor in Council objects by saying.—"Captain Carnac must be informed, that if the Honourable Court should undertake to defray the expense of the nuptials of the female children of one of the Jahrejas, the rest of the fraternity would expect the same consideration, to which they would be equally entitled with the Rajah of Moorbee: the introduction of such a practice, independently of the great expense attending it, would also be liable to be abused. The Governor in Council is desirous, however, to be informed what would be the probable amount of the expense attending the marriage of a female of this class, in case the Honourable Court should view the subject in a different light, and should authorize incurring it on the present, or on any future occasion."‡

\* Par. Papers, pp. 119—121. † pp. 98, 107. ‡ pp. 99, 106.



Respecting the officers for detection, the Resident at Baroda, Sep. 1816, states:—"In 1812, during my employment in the negotiations at Nowanugger, Witul Rao, Dewanjee, in the hopes of satisfying my inquiries, established several mehtas in the principal Jahreja towns, with instructions to communicate the birth, preservation, or murder of female children, as soon as they received information of such occurrences; but the jealousy with which these men were regarded rendered their exertions almost abortive; and, while no Jahreja would himself communicate the condition of his wife, they found it in vain to ask for information from his neighbours. The duties of these mehtas were of that unquestionable nature that gives general dislike, and were likely to produce a feeling of opposition that would defeat all their inquiries. It was to the establishment of these men that Captain Ballantine alluded. They were withdrawn when the Paishwa resumed his rights in Guzerat, for the reasons stated in Captain Ballantine's letter. That gentleman probably supposes that, though such officers could gain little information, their presence operated as a check, and made the fear of discovery tend to the abolition of female Infanticide; and it seems reasonable to think that it should have this effect. No better plan having yet been devised, Captain Ballantine has done his duty, in recommending to the adoption of Government, that which seemed to him the best fitted for the object in view."\*

Objections to this judicious method of detecting the crime of Infanticide are urged by the Governor of Bombay, as late as Oct. 1827. "From Lieutenant-Colonel Miles's despatch, and the renewed agreements concluded with the several Jahreja Chiefs, subject to the British government, your Hon. Court will learn with satisfaction, that although this barbarous practice has not, it is to be feared, altogether ceased, yet its frequency has greatly diminished. Lieutenant-Colonel Miles's exertions are very praiseworthy, and we have expressed our entire satisfaction with his humane intentions in checking Infanticide; at the same time we have apprized that officer, that the measure he purposes adopting, of keeping carcoons to watch over births, was thought objectionable in Cattywar, as leading to an intrusion into domestic privacy very foreign to Indian notions. The chiefs of Chorin, with whom agreements have been concluded, are differently situated, and the measure may be less obnoxious among them; in which case, it would be a desirable experiment; but we have recommended, that the greatest caution should be observed in its adoption, and to ascertain its probable effects by previous inquiry."†

As it respects the adoption of these plans being opposed to the wishes of the people, it is remarked by the Governor in Council, in 1817, "Your Hon. Court will perceive, that since we had the honour of addressing

you on the subject of female Infanticide, in our letter of Aug. 1816, we have been unable to adopt any effectual means of exting uishing that inhuman practice; and we are obliged to add, that the propositions submitted to us for our consideration, with a view of discovering how far the Jahreja chieftains adhered to their engagements, have been abandoned, under the persuasion that they would prove extremely offensive to their feelings."\*

The necessity and utility of these plans are ably advocated from the exceptions made against them. "The very alarm (says the Resident at Baroda, Sep. 1816,) which the promulgation of the plan of rewarding informers would excite, might greatly tend to occasion the preservation of many female infants. Aware that no feelings of kindness, religion, or general interest for the cast, could induce the poor Jahreja to resist the temptation of a reward, every man would be afraid of his neighbour and his domestic; while there must be many, not of the Jahreja, tribe, who are informed of the state of their families, and who can therefore gratify their avarice with less dread of censure. The advantages of this plan, however, are opposed by disadvantages; and these would grow into an evil of some magnitude to the whole body of the Jahrejas unless provided against at the first outset. The hopes of reward might induce many to bring forward false accusations, and also such as might have an appearance of validity, without being grounded on fact. The informer should therefore be bound to give proof for the specific information which he brings, under pain of being severely punished, if his information should prove false. The only accounts which it seems probable an informer could bring, appear to be that he knew of the pregnancy of a certain Rajpootanee, and that the event was never published to the community. Should the issue have been a female child, and it had died, it would require some discrimination on the part of the person investigating, to determine whether the child might not have been still-born, or died shortly after its birth. In either of the last mentioned cases the informer should receive no more than a third of the reward. But if it should so appear that the Jahreja's wife, against whom the accusation was preferred, had not been pregnant or had suffered an early abortion of her offspring, the accuser should be punished rigorously, or otherwise, according to the circumstances of the case. The evils of goindas in respect to the Jahrejas cannot, I presume, be felt in any degree to the same extent as they are in Bengal. The information which they are required to yield admits of circumstantial proof, and is not like that concerning robberies and murders, frequently dependent on presumptive proof, and it is consequently not likely to be given but where there exists, or have existed, some undeniable, and in some measure, public grounds for its being true.

"I propose this plan with much deference to the

\* Par. Papers, pp. 102, 106.

† Par. Papers, 1823, pp. 5, 6.

\* Par. Papers, p. 106.



wisdom of the Right Hon. the Governor in Council, sensible that it may appear better in theory than it may prove to be good in practice; but, *I am at the same time hopeful that it may be better than no plan at all, in rendering the exertions of my predecessor a permanent benefit to the country.* But Government must be aware, that *my success is entirely dependent on subordinate agents*, nearly as far removed from me, as I myself am from the seat of Government;\* and that, whatever interest I may take in the subject, my individual exertions can be of no further use than in stimulating them to a zealous attention. I have every reason to believe, that neither Captain Ballantine nor the Dewanjee has been less active than the most humane man could wish, but *the means in their power were not fitted to enable them to command success!*

"The expense of marrying the daughters of the chiefs of Cattywar would probably be as follows;—the marriage of the Jam would amount to 30 or 35,000 rupees; that of the daughter of a minor Rajah, such as the Rajah of Moorbee, Goondul, and Rajcote, to 15 or 16,000; the daughter of one of the near relations of the Rajah would require from 5 to 7,000 rupees, and that of a poor Jahreja's daughter from 1,000 to 1,500 rupees. It would evidently be enormously expensive for any Government to defray the charges of marrying even only one daughter in each family, and it might be impolitic to marry that of one person, and not of another. The Moorbee Rajah, however, might be made an exception, *since it was he, who first saved his daughter; and it was by his means, that Colonel Walker laid the foundation of the superstructure he afterwards raised.* I conceive the Guicowar Government would willingly share with the British Government, the expense and the honour of presenting a dowry, to the first female child saved from the barbarity of an unfeeling parent."†

Captain Ballantine observes upon the same subject,—*"I venture to repeat, the means I recommended were desirable and eligible in many points of view; and, in my humble apprehension, calculated to obtain us actual instances of individual criminality, and no doubt to have*

\* "Subsequently to Col. Walker's departure, the public service rendered it expedient that the Resident at Baroda should remain at his station; which was 200 miles from the province where the practice of Infanticide prevailed."—Debate on Suttees, in a general Court of Proprietors, March, 1827. Asi. Jour., May, 1827.—Auth.

† Par. Papers, pp. 103, 104. "Many virtuous and humane princes," says Colonel Todd, "have endeavoured to check or mitigate an evil, in the eradication of which every parental feelings would co-operate—Sumptuary edicts can alone control it. The plan proposed, and, in some degree, followed, by the great Jey Sing, of Amber, might, with caution, be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state, a decree, which regulated the *dajjar*, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of his estate. This plan was, however, frustrated by the vanity of Chondawut, of Saloombra, who expended, on the marriage of his daughter, a sum even greater than his sovereign could have afforded. Were bonds taken from all the feudal chiefs, and a penal clause inserted, of forfeiture of their fief, by all who exceed a fixed impartial expenditure,—the axe would be laid to the root; the evil would be checked, and the heart of many a mother (and we may add, father) be gladdened by preserving at once the point of honour and their child." Asi. Jour. Oct. 1830, p. 167.

followed up with greater effect the prohibitory nature of the solemn compacts the Jahrejas entered into with us, to discontinue the systematic murder of their female offsprings. In regretting the cause of the apprehension submitted in the preceding paragraph, it is only necessary to recall to the recollection of Government, that we have hitherto, and have still, to depend on the native governments and authorities for the only information to be obtained, or essential attention to the enforcement of the stipulations of our engagements.

"From the voluminous papers before me, the British Government seems to desire the abolition of this singular custom with equal interest and solicitude; and that probably, through its wisdom and recommendation, *the Honourable Court will eventually sanction the adoption of measure better calculated to root out the evil.* For might not the expense and responsibility, and our active supervision, with deference I submit, be with strict policy and justice made chargeable to the Government, who alone derive any pecuniary or real advantage from the country, and, who of course should be equally interested in the first dictates of humanity, and in the annihilation of customs offensive to all religions, and degrading to human nature in general?"\*

"I beg respectfully to remark," says J. R. Carnac, Esq., Resident at Baroda, in 1817, to the chief Secretary of the Bombay government, "that in no suggestions for the maintenance of an establishment for the discovery of those Jahrejas who have immolated their female offspring, am I sensible of having recommended additional emoluments to my assistant, or in the most distant shape to combine the important objects of humanity with any personal advantages. My desire has always been the adoption of *some effectual plan, hitherto entirely unheeded*, to give effect to the humane exertions of my predecessor, in the conviction of the *utter impossibility of preventing female Infanticide, where the means are confined to the personal influence merely of my assistant in Cattywar.*

"The disappointment which has been experienced can be traced exclusively to THE WANT OF A SYSTEM, by which the detection of the guilty could be ensured, and not to any indifference on the part of the local officers to the enforcement of the engagements contracted by the Jahrejas. I have had the honour on several occasions of bringing the subject in the most urgent manner to the attention of Government, and in submitting recommendations on the means for an effectual abolition of Infanticide, have implored Government to devise any plan which in its wisdom might be efficacious. While my suggestions have been deemed objectionable, *no other plan has been prescribed, and doubtless, the want of it is frequently affording the most melancholy evidence, of an evasion of the excellent engagements contracted by the influence of Lieutenant Colonel Walker.*"†

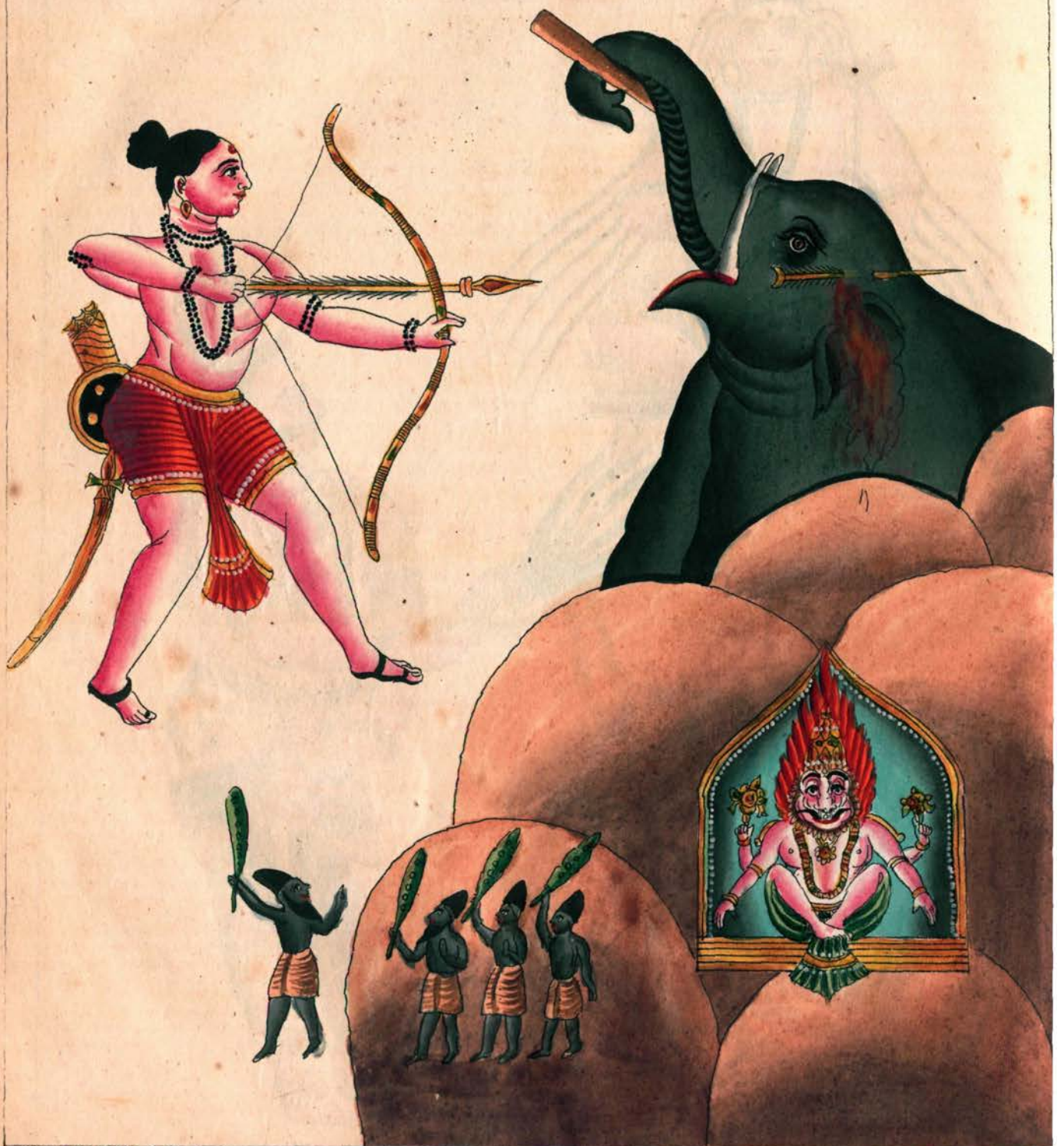
(To be continued.)

\* Par. Papers, pp. 108, 109. † Par. Papers, pp. 112, 113.















## CHAPTER XXV.

## TWENTY-FIRST TERUVELLIDEL.

(Plate No. 97.) 97

*The Sittarer gave sugar-cane to the stone-elephant.*

But still feeling a curiosity to see the *Sittarer*, the king went, accompanied by his retinue, as though he would visit the temple, and there he met with the performer. In reply to enquiries from the king, the *Sittarer* said, that he went about as he pleased, though more accustomed to be in *Kasi*; that he had displayed various feats in *Sittambaram* (*Chillumbrum*) and other places, and here (at *Madura*) especially; that he wanted nothing from the king; for though such men as might perform a few feats would receive offered royal rewards, yet he who could perform all things desired nothing. At this time a villager brought a sugar-cane, and the king, expressing doubt, said, pointing to a stone elephant sculptured on the tower of the temple, "If you can make that elephant eat this sugar-cane, then I shall admit that you can do all things, and must be our god *Sunteresuren*." On this request being made, the *Sittarer* glanced a side look at the elephant, which immediately gave signs of life; took the proffered sugar-cane from the hands of the king, eat it, and not being content with that, took the collar of pearls from the king's neck, and put it into his mouth. While the peons were busy in attempting to scare the elephant, the king fell at the feet of the *Sittarer*, worshipping him; who then looked again at the elephant, which immediately restored the string of pearls to the king. The *Pandion* then received many gifts from the *Sittarer*; and after causing his son, *Vicrama-Pandion*, to be crowned, thereby receiving charge of the kingdom, he (*Abishega-Pandion*) attained to the *lotos-feet* of the god; (that is, he died).

## TWENTY-SECOND TERUVELLIADDEL.

(Plate No. 98.) 98

*The god killed the elephant, which was born from the fire of a sacrifice made by the Samunals (or Jainas).*

While *Vicrama-Pandion* reigned he drove away all heterodox sects; confirmed the established religion; built a temple for the *Sittarer*; and thus ruled with justice and virtue. But a *Soren* king, who ruled in *Kanchi-puri*, (*Conjeveram*), and was of the *Samunal* faith, being resentful and treacherous, and envious at the prosperity of the *Pandion* kingdom, assembled together eight thousand of the sect of the *Samunals* from *Anjanam* and other lofty mountains; and commanded

them to make a sacrifice, with a view to effect the destruction of the *Pandion* king. Accordingly they made a sacrifice, the limits of which for the attendance of people extended over three *Kadams* (or thirty miles,) and the sacrificial pit itself occupied ten miles. Into this pit they poured *veppa* oil and *gingerly* oil, fruits of various kinds, and flesh of animals; and from the fire a monstrous black elephant was produced, which the king commanded to go and to destroy *Madura*. The elephant accordingly proceeded with great noise and rage, and the *Samunals* followed. The *Pandion* hearing of its approach supplicated the god, who said, "Never mind, build me a choultry and I will kill the elephant." Accordingly a choultry, having sixteen pillars, was built; and the god came to it in the guise of a hunter. When the elephant approached, he directed against it a rocket, of the kind called *Narasimma-asteram*, which struck the elephant in the head and killed it; on which occurring the *Samunals* were dispersed by the troops of the *Pandion*; and such was the haste of the fugitives, that their peacock-fans,\* their sleeping mats and drinking vessels, were broken in pieces. The spot became famous: one named *Pracalataren*, by worshipping the rocket that was left sticking in the elephant mountain, obtained a celestial gift; and one, named *Romasen*, by worshipping, and forming a tank bearing his own name, also received a like gift. The elephant mountain remains to this time, and *Narasimma-swami* resides there.

The *Pandion*, praising the hunter god, and receiving from him many gifts, returned to *Madura*: had a son born to him, named *Rajasekara-Pandion*; and prosperously continued his rule.

## TWENTY-THIRD TERUVELLIADDEL.

(Plate No. 99.) 99

*The god, on account of Gaouri, became an old man, a young man, and a child.*

While *Vicrama-Pandion* was thus ruling, there was a *Bramin*, named *Virupatchi*, his wife's name being *Subavriithai*, who were childless; in consequence they worshipped the seven celestial females, (fabled to be in paradise, corresponding with the seven *rishis*), and

\* That is, the fans used by the *Baudhas* for sweeping insects out of their path, and for preventing any winged insects from entering their mouth, through care not to kill any living thing. The *Purana* attempts to crack a good joke at the expense of the *Samunal* faith. We here find the first intimation of that enmity between the *Saivas* and *Samunals* which ended in the destruction of the latter at *Madura*, as will be seen in the sequel.



obtained thereby the gift of a daughter. At five years old the child, named *Gaouri*,\* asked to be taught a prayer for the speedy change of her mortal form; and the *Bramin*, being surprised at her early good sense, taught her the *Parvati-mantiram*. While the father was waiting for a suitable husband, she passed the eighth year of her age without being betrothed, (which the *Bramins* consider to be a disgrace); and one day a *Vaishnava Bramin* coming to beg alms, the father, perceiving him to be learned in the *Vedas*, bestowed the daughter on him in marriage, with the usual ceremony of gift, and without saying any thing on the subject to any one. The neighbours, on learning the circumstance, at first blamed him; but on further examination found no other fault than that the husband was a *Vaishnava*; and approved the marriage. When the *Vaishnava Bramin* brought his wife to his own village, and to his parents, they disapproved of his marrying a *Saiva* woman; and the woman, seeing nothing but *Vaishnavas* around her, without any *Bramins* rubbed with ashes and wearing beads, sighed for her own people. One day the parents shut her up alone, and, without calling her, went away to a distant marriage feast. In this interval an aged *Saiva Bramin*, in appearance, came to her and asked for food; and, on being admitted into the house and food being given by the woman, since he was too infirm to feed himself she assisted him to eat, when he suddenly changed to a young man, richly habited; and on surprise being expressed by the *Bramini*, as also fear with reference to the return of the husband's parents, the young man suddenly became a child. The parents having returned, and finding her with a young *Saiva* child, turned both out of doors; and while she was in the street, sorrowing deeply for her misfortunes, she meditated the *Parvati-mantiram*, on which the child instantly disappeared, and the god himself approached towards her, seated on his bullock *vahan*, (or car, and taking her up with him, while the clouds rained flowers, and the town's people were astonished, he carried her through the air to *Madura*.

#### TWENTY-FOURTH TERUVELLIADDEL.

(Plate No. 24) 100

*The dancing god altered his attitude, in the silver temple, at the request of the king.*

After *Vicrama-Pandion* had crowned his son, *Rajasekhara-Pandion*, and given him the kingdom, there came a learned man from *Karikai*, the *Soren* king, and said, "Our king knows the sixty-four *Sastras* but you do not know the *Baratha-Sastram*," (art of dancing). To which objection the *Pandion* replied, "Having learned

the other sixty-three, I consider it indecorous to learn the other, seeing that the god himself condescended to dance in the silver temple." Notwithstanding, disliking the reproach, he set about learning the art, and finding it very difficult, he went one day to the silver temple where the god was standing on one leg,\* and requested that the god would change the position of his feet by standing on the other leg; adding, while he struck his sword into the ground, that if this was not done, he would fall on his sword and kill himself. On this king-like request being made, the god put down the lifted leg and raised the other one, thus changing the leg on which he stood, at which the *Pandion* bathed in the sea of joy, (was greatly rejoiced,) and entreated, that this changing of the leg might be made publicly to appear to the people; which request the god condescendingly granted.

#### INFANTICIDE IN BRITISH INDIA.

(Concluded from Page 162.)

The Governor of Bombay addressed the Honourable Court of Directors, in 1827, in the following manner, which indicates a pleasing attention to the subject of Infanticide:—"The Chief of Rajcote applied to us for our guarantee to a mortgage of four villages, to enable him to raise a sum of money to defray the expenses of his marriage. The late Chief of Rajcote was one of the first who attended to Lieutenant Colonel Walker, in his settlement of Cattywar, and acceded to the wishes of that Officer, in his humane endeavour to abolish Infanticide, and the marriage of his daughter (himself a *Jahreja*) had involved the family, which had led to the mortgage of the farm of his talooka. It appeared to us, however, that instead of sanctioning this mortgage, (which we were nevertheless disposed to do,) under the peculiar circumstances of this chieftain's case, it would be more expedient to mark the high sense which we entertained of the conduct of this family in renouncing Infanticide, to make the *Takore* a donation from the fund established for this purpose. A donation of the sum of rupees, 12,000, was accordingly made to him, to enable him to bear the expense of the marriage."† The beneficial effects of such measures are self-evident, and yet alone they appear inadequate to the suppression of this unnatural crime.

*The facilities which Britain possesses for abolishing this rite are very considerable. The whole civilized world naturally looks to do her duty in India, and suppress every sanguinary practice subversive of the principles of natural and revealed Religion.*

\* As the sculptured figures of *Siva* are elsewhere often represented, in allusion to the sixth *Teruvelliadel*.

† *Par. Papers*, 1828, p. 6.

\* A name of *Parvati*.







"The influence," says the Hon. Governor of Bombay, in 1817, "which the cession of the Paishwa's tribute from Cattywar will afford to the British Government over that part of Guzerat, will, we trust, enable us to secure a more rigid adherence to the engagements of the Jahrejas; and the Resident at Baroda has been directed to depute Captain Ballantine to inform them, of our determination to enforce the penalties, whenever a breach of their engagements can be established; and to withhold our countenance from those who shall continue to follow this inhuman custom."\* In a letter to the Court of Directors, in 1820, it is said, "Your Honourable Court will learn with satisfaction, that, by the 17th Article of the treaty with Cutch, the practice of female Infanticide has been formally renounced in that Province."†

The Guicowar Government, in 1825, expressed its full approbation of Colonel Walker's suggestion, that, "The sums levied and fines from disturbers of the peace and other offenders should, through the clemency of Government, be distributed in such sums as were suitable to the station in life of the parties concerned; to defray the marriage expenses of females who should be preserved." To which it was replied by the Cutch Government, "The case under consideration is one of charity and will procure the blessings of Heaven on both Governments; therefore, whatever sums have been realized as fines on offenders since Captain Barnewell was placed in charge of the Districts, or any extra revenue beyond the tribute, as fixed for perpetuity by Colonel Walker, may be appropriated as above specified: the disposal being year by year duly communicated to us, and the arrangement is highly satisfactory to this Government." In Jan. 1826 the Resident in Cutch reported 143 female children being alive, and observes, "I have made an arrangement, in concert with the other members of the regency, for the birth of every child (male or female) that occurs in a Jahreja family being reported to the Durbar; and as all deaths are to be notified at the time, and in the same manner, I hope these precautions will effectually put a stop to any instances of Infanticide that may still be occasionally practised." The adoption of a similar check in Cattywar, if practicable, was considered by the Governor extremely desirable,‡

The measures, which should be adopted, for the speedy and entire abolition of Infanticide, are ably stated by the philanthropic Colonel Walker in a letter to the Hon. Court of Directors, in 1819. The following extracts appear very interesting:—

"I shall turn with pleasure to the circumstances which are favourable to this cause of humanity, and which may encourage us to expect that this revolting practice will be overcome. The Court of Directors, the Government and its Assistants in India, appear at present to take great interest in the success of the measure. The prejudices of the Jahrejas with which I had to grapple, if not entirely done away, are at least suppressed and disavowed. They appear so far to move within the range in which nature acts, that they express no pride in the destruction of their offspring, and feel no shame in rearing them. It is evident that a very favourable change has taken place, since all the infants they have saved have been the consequence of their own choice; and, as some of their daughters have been reared within very recent dates, the principle of natural affection is even at this moment producing its effect.

"One of the principal objections to the remedial measures proposed to and rejected by the Bombay Government, without the substitution of others, is, that they uniformly consist of small details. They suggest to me the idea of a conqueror proposing to lay a vast region at his feet by merely disarming or taking captive a few of the videttes or outposts. It appears to me that there are two great principles, of which all the minor details must be merely ramifications. The first principle is, the maintenance of the authority of Government in connection with the solemn engagements of the Jahrejas; and the second is, the adoption of that conduct towards the natives which I have endeavoured to illustrate.

The authority of Government must be maintained, and the engagement, which has been mutually contracted, exactly fulfilled. We must show that we are serious, and that we are determined to be obeyed. This will be more difficult than in 1805, but still it must be done. I would begin by sending to every Jahreja chief an authenticated copy of his engagement, and apprise him in the most solemn and precise terms, the determination of the Company and the Guicowar to exact the performance of an obligation which has prescribed to all parties sacred and imperative duties. These separate addresses to the chiefs would soothe their pride, and prevent them from taking offence; but, that none may be able to plead ignorance of the intentions of Government, I would follow up the measure by a public proclamation, and give it as wide a circulation as possible. This should be addressed to the bosom of every Jahreja. It should declare the intention of Government upon the subject. It should strongly mark the abhorrence of the crime, and explain the nature of his own obligations in consequence of his engagement to renounce Infanticide. That where the monstrous inhumanity of Infanticide exists, it is impossible that any good can exist: that it involves a violation of good faith, as well as the recognised principles of Religion, and that no trust can be reposed in the perpetrators of this horrid crime: that, therefore Government are resolved to punish such outcasts of human nature by withholding from them every mark of confidence and regard, as well as by inflicting pains and penalties according to the nature of the case. That on the other hand those who give evidence of a sincere return to nature and the principles of Religion, shall be regarded with affection, and enjoy every mark of esteem, honour, and emolument, of which circumstances will admit.

"The servants of Government, Native or British, should have instructions to watch over the operation of the engagements in their several districts, and to report upon every occurrence of a birth among the Jahrejas or even the surmises of its consequences. As they are not very rigid in the seclusion of their women, and as all those who are in the lower stations of life, who form the great majority in every society, must necessarily be employed in occupations which expose them to public view, a case of pregnancy can scarcely ever be concealed. There is no attempt made indeed to prevent its being known, and surely it would not require much discrimination of judgment, nor the exercise of a very officious impertinent curiosity, to ascertain a circumstance which is so notorious. But there are other circumstances of less direct evidence, from which very correct inferences may be drawn, and of which we may avail ourselves, in cases where stronger testimony may fail. It is well known, that among Hindoos of all descriptions, the birth of a son is an object of congratulation and rejoicing. Whenever a birth in a Jahreja family was unattended by these happy symptoms; where it was passed over in silence, we might, with very considerable certainty, conclude that the birth was a female!! Cases of a suspicious nature must occasionally occur, and come under our observation; but the miserable children of poverty must not become the victims of vengeance, while the more

\* Par. Papers, p. 107.

† p. 114.

‡ Par. Papers, 1828, pp. 23—25.



aggravated guilt of those who range in the higher ranks of life are passed over with impunity.

"Every servant of Government should have injunctions to ascertain the consequence of a birth by all the means that may be in his power. Nothing should be too trifling for his notice which may bear on the point; he should collect even the rumours of the country upon the subject, and report to his superior; he again to another, if such there happen to be, and so on till each case reach the assistant of the Resident, and then the Resident himself should report to the Government at Bombay. I would beg to recommend, that the report of the Resident should be made at least every three months for the first year or two; or till it appear that the measure is proceeding so securely that an annual report, (which must never be dispensed with,) shall be deemed sufficient. Quarterly Reports for a time, indeed, would be highly beneficial, and, if they were mere blanks, still I think they should be punctually made. I would even suggest, if it could be attained, to engage the chiefs themselves to make returns of births, and not only of females but of males, which would be a check upon the evidence in regard to the former. This would be gaining a step of decisive importance, not only to the cause, but might increase the small number of useful facts which we possess on the state of population in India.

"It is evidently necessary that the whole system should be supported by rewards and punishments. A considerable diversity of opinion may prevail as to their nature. The crime may be rendered more frequent by the severity of the laws which are enacted to prevent it; while there may be as much danger of encouraging it by too great tenderness in punishing. The offence is of such an odious description that it cannot be considered as a fit object for the exercise of clemency. At the same time it has been so long legalized by custom, and so common in its practice, that it may not be proper to inflict the last severity of the law on the first transgressors. Afterwards, however, and when the ordinance has been for some time generally observed, the criminal may be prosecuted as a common murderer. Cases of delinquency should, in every event, be punished by fine, and branded with infamy. The chiefs should be particularly held to their engagement, and punished with a pecuniary penalty to the extent of their means, and the degree of their offence. The poverty of many Jairejas, however, must render the mode of amercement with respect to them impracticable; and the punishment of those who violate the engagement under such circumstances must be limited to disgrace, or ejection from cast.

"To this may be superadded, the displeasure of Government and the reproach and correction of society. I have said that I would not have recourse to coercive means, and, if possible, I would still adhere to this rule; but the authority of Government must at all events be maintained, and this gross departure from duty punished. If all other means therefore should fail, I would not hesitate to apply those of coercion; taking care to show that it is a matter of necessity, and not choice. Rewards and punishments always suppose something done to merit the one or incur the other; but it is generally a less difficult task to repay a good deed, than to discover the best means of punishing a crime so as to prevent its repetition. Various marks of regard might be shown, at little expense, to the observers of the engagement. They should have less the appearance of bribes than marks of honour; but at the same time, instances may occur in which it may be necessary to display the generosity and liberality of Government. This must be particularly necessary in cases of extreme poverty, and inability to rear the offspring which has been saved. Such cases of extreme poverty and distress have actually occurred. I would suggest the adoption of a Regulation, which, while it might serve as some check on the perpetrators of Infanticide, would be an encouragement to those who follow a different conduct. The latter should receive as much praise and publicity as possible. In this point of view, it might be found useful to publish in the Cutcheries and places of public resort, after a report has been transmitted to Government, the names of those who have been faithful to their engagement, and of those who have been proved to violate it. Might it not be a beneficial excitement, to confer an honorary medal on the Jairejas who save their daughters? The silver of a few rupees might answer the purpose; the medals would contain a suitable inscription, and the persons receiving them should be invested with them by the highest local authority of the District, and in as public a manner as possible.

"From the increased share and influence which we now possess in the revenue and Government of Cattywar, we have proportionally increased means of binding the principles and directing the sentiments of the natives. Among the circumstances of which we have the command, is the power of employing in the transaction of public business only meritorious natives, and of selecting, especially for places of honour and trust, those Jairejas who may have saved their children. The Company, in a great measure, possess all those means of preferment and profitable appointment which formerly belonged solely to the native Rulers. The fines recovered from delinquents should constitute a fund, sacred to the benefit of those who have saved their daughters, which should be distributed by the Resident according to the merits and wants of particular cases. The management of the fund in this manner would be one means of satisfying the country that the humanity of the Company's Government was quite disinterested. The accomplishment of this desirable object, ought to be considered as a prudent and legitimate measure for the consolidation and stability of our Government or influence in that quarter of India."\*

From an attentive review of the various facts and observations contained in the two volumes of Parliamentary documents on Infanticide, it is evident, that the unnatural custom of Infanticide still prevails to a lamentable degree in India. In the first of these volumes the detail of its revival, after the efforts of Colonel Walker to suppress it, is peculiarly painful to every humane mind. The other volume presents a more pleasing scene, but shows that there is yet much to be done, before this custom can be annihilated: a few extracts will demonstrate this. The Governor in Council of Bombay writes to the Hon. Court of Directors, in 1825: "Mr. Gardiner, late Resident in Cutch, annexes to his report a list of ninety-one female infants belonging to the Jareja tribe, now living in Cutch and Waugur. He appears to have satisfied himself of their existence, and in any case, when it was practicable, had the infants brought to him. None of them appear to have exceeded the age of seven years, which marks the time when the abolition of this horrid practice first had operation under our influence. He had his belief that among the chiefs the feeling is pretty general, that it has become their duty, as well as their interest, to preserve their female children; for, the penalty being undefined, any infringement of the agreement might be visited in the severest manner by a pecuniary mulct. On the other hand, the inferior byaud having nothing to lose, are not under the same apprehension, and no doubt the practice is still continued to a lamentable extent among them."† "A constant intercourse with the Jarejas," says R. Barnewell, Esq., Political Agent in Cattywar, in 1824, "during my annual circuit, has given me opportunities of impressing on their minds, the interest taken by the British Government in the suppression of the barbarous and unnatural practice, and the guilt attached to the commission of it by the dictates of

\* Par. Papers, pp. 123—127.

† Par Papers, 1828, p. 3.



their own religion. I receive continued assurances that they will discountenance it; but, from the disproportionate number of females still existing, it is evident that, although this horrible practice may be somewhat subdued, it is still far from being relinquished.\*

"I was much surprised, (says the late Bishop Heber, speaking of Bansworra, in Guzerat,) to find, in such a situation, so large and handsome a place, of which I knew nothing before, except as one of those States, which have been noticed in India for the wildness and poverty of their inhabitants; and for their abominable custom of murdering the greater part of their female infants. This cruel and most unnatural sacrifice, it has long been the endeavour of the British Government to induce its vassals and allies to abandon. Major Walker, when Resident at Baroda, thought he had succeeded with the greater part of them, but it is believed by most Officers on this side of the country, that the number saved was very small in proportion to that of the victims. Unhappily, pride, poverty, and avarice, are in league with superstition to perpetuate these horrors. It is a disgrace for a noble family to have a daughter unmarried, and still more to marry her to a person of inferior birth; while they have neither the means nor the inclination, to pay such portions as a person of their own rank would expect to receive with them. On the other hand, the sacrifice of a child is believed, surely with truth, to be acceptable 'to the evil powers;' and the fact is certain that, though the high born Rajpoots have many sons, very few daughters are ever found in their palaces; though it is not easy to prove any particular instance of murder, or to know the way in which the victims are disposed of. The common story of the country, and probably the true one, (for it is a point on which, except with the English, no mystery is likely to be observed,) is, that a large vessel of milk is set in the chamber of the lying-in woman, and the infant, if a girl, is immediately plunged into it. Sir John Malcolm (who supposes the practice to be on the decline) was told that a pill of opium was usually given. Through the influence of Major Walker, it is certain that many children were spared; but, since that time, things have gone on very much in the old train, and the answers made by the chiefs to any remonstrances of the British Officers is,—'Pay our daughters' marriage money and they shall live!' Yet these very men, rather than strike a cow, would submit to the most cruel martyrdom. Never may my dear wife and daughters forget, how much their sex is indebted to Christianity!"†

The prevalence of Infanticide in certain parts of the Bengal Presidency has been stated by the functionaries of Government. The Magistrate of Etawah, says,—“Murders have occurred respecting the division of land; we have no instance of real and deliberate homicide; but I fear that there is much reason to believe,

that child murder is frequently perpetrated.”\* “There are (says Bishop Heber) among the Hindoos frequent instances of murder, but of a most cowardly and premeditated kind. They are chiefly cases of women murdered from jealousy, and children for the sake of the silver ornaments with which their parents are fond of decorating them. Out of thirty-six cases of murder, reported in the Province of Bengal, during the short space of, I believe, three months, seventeen were of children under these circumstances.” “The number of children who are decoyed aside and murdered for the sake of their ornaments, Lord Amherst assures me, is dreadful.”†

“The horrible practice of female Infanticide still prevails in some Districts in the Island of Ceylon. In the last general census, taken in 1821, the number of males exceeded that of females by 20,000!! In one District there were, to every hundred men, but fifty-five women, and in those parts where the numbers are equal, the population was almost exclusively Mussulman. The strange custom of one woman having two, or even more, husbands; and the consequent difficulty of marrying their daughters, in a country in which, to live single, is disgraceful, seem to be the causes of this unnatural custom. An astrologer is consulted on the birth of a female child, and, if he pronounce her to have been born under evil auspices, she is exposed alive in the woods, to be destroyed by beasts of prey or by ants; generally, I was happy to hear, without the consent of the mother.”‡

The adoption of a general law for India appears necessary. J. Poynder, Esq., in his speech at a General Court of India Proprietors, March, 1827, in which a resolution was carried, that “In the case of all rites involving the destruction of life, it is the duty of a parental Government to interfere for their prevention,” very forcibly observed; “It was on record, that, notwithstanding all that had been done by Col. Walker's meritorious exertions, the practice of Infanticide had again revive, in consequence of the apathy and indifference of that gentleman's successors. He might be told, that practices of this description must of necessity go on. This however he must strenuously deny: if positive laws were enacted and put in force on this, as they had been on other subjects of less moral importance, such practices might and would be prevented. Let not Gentlemen content themselves with the exertions of individuals: it was not by the efforts of such excellent men as Col. Walker, succeeded as they might be, by individuals who would not perform their duty, that the destruction of such practices could be accomplished. It was only by a general law for India that a general reform could be expected. Let them not lay ‘the flattering unction to their souls’ that

\* p. 10.

† Heber's Jour. vol. ii. p. 88.

\* Par. Papers on I fan. 1828, p. 36. † Heber's Jour. vol. i. p. 82. vol. ii. p. 306. ‡ vol. ii. p. 252. See Ham. Hind. vol. ii. p. 329.



partial efforts could remove the evil. Such measures—

“Will but skin and film the ulcerous part,  
While rank corruption, mining all within,  
Infects unseen.”\*

The conduct of the natives of the Society and Sandwich Islands is worthy of particular notice. “In order to mark their sense of the enormity of Infanticide,” says Mr. Ellis, “the very first article in the code of Laws proposed by the chiefs, and adopted by the people in most of the Society Islands, shortly after their reception of Christianity, is a prohibition of Infanticide, annexing the punishment of death to its perpetration under any circumstances whatever. In the Sandwich Islands, although not abolished, we have reason to believe it prevails less extensively than it did four or five years ago. The king, and some of the chiefs, since they have attended to the precepts of Christianity, have readily expressed in public their conviction of its criminality, and that committing it is, in fact *pepehi kanaka* (to kill man) under circumstances which aggravate its guilt. Kairamokee, Regent of the Islands, has more than once forbidden any parents to destroy their children and has threatened to punish with banishment, if not with death, any who shall be found guilty of it.”†

The objections urged to the appointment of informers appear to arise from a false delicacy, and a destitution of that abhorrence of murder, which in Britain we are taught to consider natural. Is blood to be secreted because intrusion into the haunts of murderers is unwelcome? R. Barnewell, Esq., in Cattywar, urging the Bombay Government to adopt more effectual means for the abolition of this practice, very justly observes:—“The only means to ensure further success is to persevere in discountenancing, as much as possible, this atrocity; but, so long as the force of pride and interest has a dominion sufficiently powerful to subdue in the Jahreja every principle of humanity and religion, this unnatural practice will be but slowly abolished.

“The effect of rewards for convicting the offender, and establishing the guilt of the parties, might be attended with some benefit; they might be offered to stimulate the activity of informers; to enforce the penalties prescribed by the engagement, and remove obstacles which now interfere to prevent the crimes being discovered. The fines levied for the commission of the offence might be expended, partly or wholly in rewards to those actively engaged in enabling the British Government to give greater effect to the suppression of the crime; this appears the only temptation likely to induce an informer to come forward, that it would be politic or desirable to authorize, or that seems calculated to afford any increased facility in establishing the guilt of those perpetrating it.”‡ “I should beg,” says Lieut. Col. Miles, Political Agent Pahlunpore, “to recommend that the cakoons (writers) in the

Jahreja Talooks be instructed to keep a register of the births of female children, and use all vigilance in detecting any future violation of those solemn engagements.”† The propriety of encouraging the detection of the crime of Infanticide appears evident.

*It is the duty of the Hon. East India Company's Government, and, on their neglect of it, that of the British Nation, to promote the speedy and entire abolition of this, and every inhuman custom in India.* The Government in India has been more attentive to the abolition of Infanticide than formerly. Some few fines have been levied, and donations given to defray the expense of the marriage of Jahreja females. Until Infanticide be punished severely, it may be feared that it will not be annihilated. Why is not “inquisition made for blood?” Political expediency cannot justify palliation of crime and murder. No such expediency really exist. Let the inhabitants of the United Kingdom “relieve the oppressed, judge the fatherless, plead for the widow.” Let petitions from every part of the land demonstrate the deep interest felt in the abolition of Infanticide, and every murderous practice in British India.

Societies and Corresponding Committees should be formed for the abolition of human sacrifices in India. They would diffuse information on the nature and extent of these sacrifices, and the propriety and facility of their abolition—originate petitions—and press the subject constantly upon the attention of the British Government in this country and in India. Such a society exists in the City of Coventry. How long shall the exclamation of the Poet continue to be so just—

“——— Hear it not ye stars,  
And thou pale moon, turn paler at the sound!  
Man is to Man the sorest, surest ill.  
Heaven's sovereign saves all beings but himself!”

Why do not the British, the Modern Romans, in arts and arms, enterprise and extent of colonization, imitate the ancient Romans, who, says Montesquieu, “deserved well of human nature, for making it an article in their treaty with the Carthaginians, that they should abstain from sacrificing their children to their Gods?” Is Britain, once characterized “*Britannos hospitibus feros*,” by the beneign power of Christianity recognised as the liberator of the slave—the patron of civil and religious liberty—the friend of the human race—Heaven's messenger of Gospel mercies to millions over whom she rules? Let the best influence of the British character be manifest wherever it is known, and the sentiment of the Poet constantly regarded:—

“——— Spread it then;  
And let it circulate through every vein  
Of all your Empire; that, where Britain's power  
Is left, mankind may feel her mercy too!”

COWPER.

\* Asiatic Journal, May, 1827, p. 699. † Ellis's Tour, p. 303. ‡ p. 29.

\* Par. Papers, 1828, p. 10.

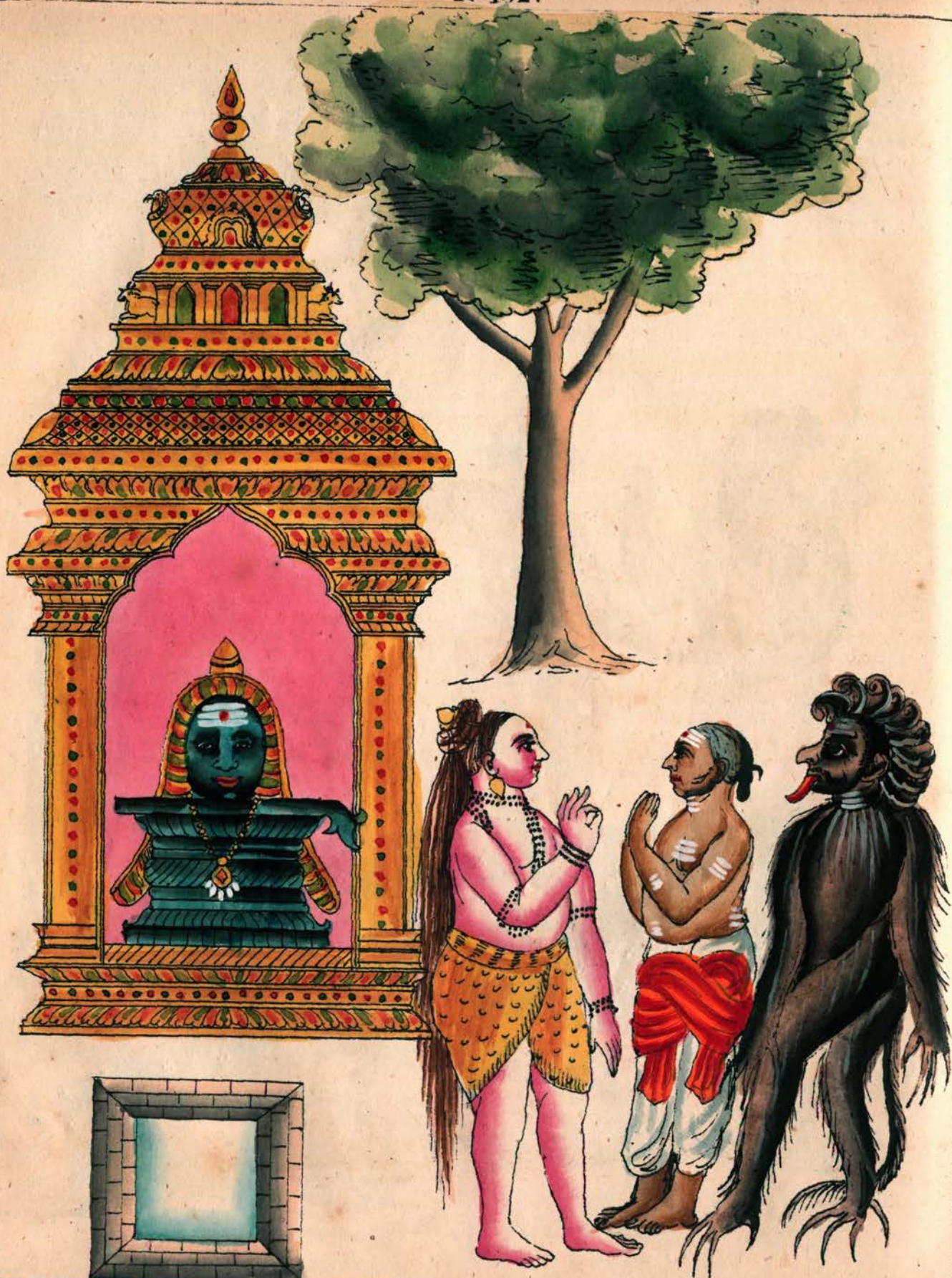




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XXVI  
TERUVELLI ADEL.





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XXVII  
TERUVELLI ADEL.



## CHAPTER XXVI.

## TWENTY-FIFTH TERUVELLIADEL.

(Plate No. 101)

*The god relieved an innocent person who feared the avenger of blood.*

After *Rajasekara-Pandion* had given up the kingdom to his son *Kulothunga-Pandion*, the latter married many wives, and had a great many children; among the eldest of which children, was *Ananta-guna-Pandion*, who was taught all needful accomplishments. About this time, a *Bramin* coming with his wife from *Tiruwatur*, left her, being seated under a tree, in order to go and fetch water; and while he was away, an arrow which had long hung suspended in the tree, in consequence of the latter being shaken by the wind, descended, and penetrated the body of the woman, who instantly died. At the same time a hunter came to repose, near at hand, under the shade of another tree. The *Bramin* on returning, astonished to find his wife dead, looking round and discovering the hunter, charged him with the crime of murder; and took him along with him, together with the body of his wife, to the presence of the king. The hunter, on investigation, maintained his innocence, but by consent of the king's ministers was put to severe torture, and all the people admitted that his countenance was not that of a murderer. The king ordered him to be put in irons, and giving the *Bramin* a present, bid him go and bury his wife. At night the god appeared to the king and said, "Go along with the *Bramin* to such a *chetty's* house, where there is a wedding, and the doubt will be explained." The king, in disguise, accompanied the *Bramin* to the place indicated, and while in the *chetty's* house, by *Siva's* favor, they overheard the conversation of two of *Yama's* angels. One said, "Our master has ordered us to kill this bridegroom, for whose death there is no apparent instrumental means." The other said, "Tush, don't you know how by the fall of the arrow from the tree we took the life of the *Bramin* woman, and carried it to our master; so now, while the marriage procession returns, I will loose the bullocks from their ropes, and then do you, seated on the horns, finish the business." The king asked the *Bramin* what he thought of this? who said, "If the event correspond, I shall then hold the hunter to be innocent." Soon after, as the marriage procession came, the great noise which was made alarmed the bullocks, one of which broke its rope, and running furiously at the bridegroom, gored him, and caused his death; so

that the marriage joyfulness was turned into funeral accompaniments, and triumph into mourning. On this development the king and *Bramin* returned; and the king, setting the hunter at liberty, apologising for punishing him wrongfully, and giving the *Bramin* presents, said, "Go, seek another wife, and submit to unavoidable evils."

## TWENTY-SIXTH TERUVELLIADEL.

(Plate No. 102)

*The removing of the great crime.*

While *Kulothunga-Pandion* reigned, there was a *Bramin* celebrated for his patience, whose wife was not virtuous, and his son was excessively vicious. The evil thought occurred to him of defiling his father's couch; and his mother, losing all self-restraint, tolerated the atrocity. The *Bramin*, conjecturing the state of things, waited in the expectation of a full discovery; and the son, knowing such to be the case, cut off his father's head; then taking all the household property, he set off, together with his mother, to go to another place. While on the way, in a forest, they were attacked by robbers, who took away the woman and the property, and left him alone in the forest; where he became wretched to an extreme degree, both in mind and body, by a judgment from *Brahma*. One day when *Sunteresvarer* and *Minatchi* were gone out of the temple, in the guise of hunters, they agreed that the enormity of the crime could only be removed by themselves; and on the culprit meeting them, he was instructed to feed cows with grass, and to bathe daily in a certain tank. By following this direction he gradually resumed the appearance and nature of a *Bramin*, according to his birth; and finally attained to the highest bliss. The *Pandion* hearing of the grace of his deity celebrated his praises; and the tank acquired the title of "Crime removing" to the present time.

## TWENTY-SEVENTH TERUVELLIADEL.

(Plate No. 103)

*The god punished the guilty disciple, by destroying four members, and killing him.*

While *Kulothunga-Pandion* ruled, there came a learned man to the place, skilful in science. In consequence of his celebrity, a young man sought permission



to become his disciple, and being accepted, became at last equal to his master. The evil thought entered his mind of killing his aged preceptor and carrying off the latter's wife. While the preceptor was absent he made some efforts, but was repulsed by the wife, she being a chaste one. In consequence he determined on violent proceedings, and the god, knowing his evil designs, resolved to punish him. Accordingly assuming the shape of the aged preceptor, he came and challenged the disciple to fight; which the latter joyfully accepted, as promising an easy conquest and success in his designs. Accordingly both combatants met the next day, fully armed, and a contest began, which lasted for ten days, to the great surprise of the town's people. At length the aged combatant cut out the younger one's tongue, cut out his eyes, and cut off his head, and then disappeared. The people crying out "Where is the aged conqueror?" ran to his house, and were informed by his wife that he was gone to the temple. On finding him there, they asked how he could have passed unseen through their midst? When he replied, it was not he who had fought, but *Sunteresvaren*. The king hearing of these circumstances gave valuable presents to the man and his wife; and after crowning his son *Anantaguna-Pandion*, he went to the presence of the god; (that is, he died.)

#### TWENTY-EIGHTH TERUVELIADEL.

(Plate No. 164.)

#### *The destroying of the striped serpent sent by the Samunals.*

While *Anantaguna-Pandion* was reigning, the beads, ashes, and other tokens of the *Siva* religion, were every where visible, by reason of his patronage. The *Samunals*, being moved with envy, made a great sacrifice, out of the fire of which an *asuren*, in the form of a striated serpent, proceeded, which they sent to devour and destroy the inhabitants of *Madura*. On its approach the king besought *Siva*, who gave him permission to kill it; and on its coming to the western gate the *Pandion* dispatched several arrows, which the serpent broke to pieces; but at length one arrow, shaped in the form of a crescent, penetrated the serpent, which vomited a great deal of poison, by the pestilential effects of which many people of the town died. On this evil occurring, the *Pandion* besought the god *Siva* to sprinkle a few drops of ambrosial-water from his hair on the place, which request being granted, the pestilence disappeared; and the king reigned prosperously over his people.

### BRITISH CONNECTION WITH IDOLATRY.

(EXTRACTED FROM "INDIA'S CRIES TO BRITISH HUMANITY" BY THE REV. JAMES PEGGS.)

#### *Origin, nature, proceeds, and appropriation of the Pilgrim Tax.—Traces of British connection with Idolatry and Mahomedanism in various parts of India.*

THE connection of Britain with Idolatry in India, consists in the establishment of the Pilgrim Tax at the Temple of Juggernaut in Orissa, Gya, and Allahabad; in the reception, from various temples, of the gains of Idolatry, and in making annual grants of money for the support of this obscene and cruel system. The nature, extent, and injurious tendency of this system are developed in this book; and the misery of the deluded pilgrims, allured to the shrines of superstition, (rendered more celebrated by Government regulations and emoluments,) cry loudly to Britain, relative to the support of heathen temples, "*Let them alone.*"

The origin of the Pilgrim Tax at the Temple Juggernaut, is thus stated in an interesting "Account of Orissa," by the late A. Stirling, Esq.:—"The Moguls (who gained possession of Orissa about the close of the sixteenth century) seemed to have been actuated by peculiar rancour towards Juggernaut, and lost no opportunity in disturbing the Hindoos in the performance of their devotion at his temple. During these contests, in and about Pooree, the images,\* so much venerated by one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and concealed among the hills, until the times appeared favourable for again setting them on their thrones in the temple. This religious warfare was at last set at rest, by the institution of the tax on pilgrims; which, if we may credit the author of the work translated by Gladwin, under the title of 'History of Bengal,' yielded the Mogul Government a revenue of 900,000 rupees. Under such circumstances religious antipathies, however strong on the part of the ruling powers, yielded gradually to the consideration of self-interest."† The Mahrattas, who succeeded the Mahomedans in the Government of Orissa, levied the tax, and the British have followed the example of their predecessors.

"Before this place (Juggernaut) fell into the hands of the English, the King, a Mahratta Chief, exacted tolls from the pilgrims passing through his territories to Juggernaut. At one place the toll was not less than

\* Juggernaut, Bulbudra, and Sabudra, his brother and sister.

† See Asi. Researches, vol. xv. 1825, pp. 163—338.





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£1. 9s. for each foot passenger, if he had so much property with him. When a Bengalee Rajah used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay toll. The Hon. Company's Government levies a tax of from one to six rupees on each passenger.\* Whether the origin of the Pilgrim Tax at Gya and Allahabad was the same as at Juggernaut is not certain; but it is probable, that the rapacious followers of the prophet of Mecca, established it in various parts of India.

The nature of the system will appear from the Government Regulations relative to the Pilgrim Tax, extracted from "Harrington's Analysis of the Laws and Regulations of the Bengal Presidency," vol. iii. and vi.; and the Parliamentary Papers relative to Juggernaut, printed May 1813. The following compendious view of the system appears deserving of attention.

#### JUGGERNAUT.

"This is a celebrated place of Hindoo worship on the sea coast of Orissa, district of Cuttack, Lat. 19. 49. N. Long. 85. 54., 300 miles from Calcutta. The population is estimated at 30,000. Possession was taken of the town and temple by the British, Sep. 18, 1803; *the sacred will of the idol having been first ascertained through the medium of the officiating priest!* At Juggernaut there are thirteen annual festivals:—Chandan (sweet-scented power), Snan (bathing festival), Ruth (car ditto), Bahura (returning ditto), Shayan (lying down ditto), Janma (birth ditto), Kojugara (waking ditto), Rasa festival, Urana (warm clothing ditto), Abhishaca (anointing ditto), Macura (sign of the zodiac ditto), Dole (swinging ditto), Ram Narami (Ram's birth-day ditto). Much the greater number of pilgrims are present at the Swinging and Car Festivals. The concourse of pilgrims to this temple is so immense, that at fifty miles distance, its approach may be known by the quantity of human bones which are strewn by the way."†

"Juggernaut is one of the most celebrated places in India. All the land within twenty miles is considered holy; but the most sacred spot is enclosed within a stone wall, twenty-one feet high, and forms nearly a square: two sides measuring each 656 feet, and the other two 626 feet in length. Within this area are about *fifty temples*, dedicated to various idols; but the most conspicuous buildings consists of one lofty stone tower, 184 feet high, and twenty-eight feet eight inches square inside, and is called the Bur Dewal, and two adjoining stone buildings with pyramidal roofs. The idol Jug-

gernaut, his brother Bulbudra, and his sister Subudra, occupy the tower. The first pyramidal building, which is forty feet square inside, is connected with the tower, and is the place where the idol is worshipped during the bathing Festival. Adjoining this temple is a low building on pillars (with a fabulous animal in the centre), which is intended as an awning to shelter the entrance from the rays of the sun; and after this is a second building, with a pyramidal stone roof, where the food prepared for the pilgrims, or others, is daily brought, previous to distribution. This latter building is said to have been removed from Kanaruck, or the black Pagoda, and is called the Beg Mundeep. The temple of Juggernaut was erected by Rajah Anung Bheem Deo, and completed in A. D. 1198. The roofs are ornamented in a singular style, with representations of monsters, which can only be understood by a drawing; but the walls of the temples, which are not visible beyond the enclosure, are covered with statues of stone. Several represent a famous Hindoo god, Mahadeo, with his wife Parbuttee, in attitudes so grossly indecent, that it seems surprising, how any superstition could debase its votaries to such a degree, as to make them introduce into their most sacred places such obscene representations! Each side of the boundary wall has a large gateway in the centre; but the grand entrance is in the eastern face.

"The idol Juggernaut is probably the coarsest image in the country. The figure does not extend below the loins, and it has no hands, but two stumps in lieu of arms, on which the priests occasionally fasten hands of gold. A Christian is almost led to think, that it was an attempt to see how low idolatry could abase the human mind. The priests endeavour to account for the deformity by a very strange legendary tale. Some thousands of years ago, in the Sutya Yogu, Maharajah Indradyumna, of Oojein, in Malwa, applied to the celebrated manufacture of Gods, to make a new idol. This request was granted, on condition that the Maharajah should not interrupt the work, as it could never be completed, if any attempt were made to see the process. This caution was not duly attended to. The Prince endeavoured to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image. When two new moons occur in As-saur, (part of June and July,) which is said to happen about once in seventeen years, *a new idol is always made*. A neem tree (*malia azadarachta*) is sought for in the forests, on which no crow or carrion bird was ever perched: it is known to the initiated by certain signs! This is prepared into a proper form by common carpenters, and is then intrusted to certain priests, who are protected from all intrusion: the process is a great mystery. One man is selected to take out one of the old

\* Ward's View of the His. Lit. and Myth. of the Hindoos, vol. ii. p. 134. See also Saturday's Mag., July 7, 21, and Aug. 11, 1832.

† Hamilton's Description of Hindostan. Vol. ii. pp. 51—53.



idol a small box, containing the spirit, which is conveyed inside the new: *the man, who does this, is always removed from this world before the end of the year.*"

The first Regulations relative to Juggernaut's temple were adopted by the British Government, Jan. 1806; these were afterwards rescinded, and others framed in 1809 and 1810. The following is *A summary of the regulations* :—

The superintendence of the temple, and its interior economy, are vested in the Rajah of Khoorda. The Governor-General in Council possesses the power of removing the Rajah or any of his successors from the superintendence, on proof of misconduct. The superintendent of the temple is authorized to punish instances of neglect or misconduct, by imposing small fines, or by removing the offender (if not one of the three head Purchas) from his office; *the amount of fines is to be carried to the account of Government.* The three dewul Purchas are to be appointed by the Collector of Cuttack, subject to the confirmation of Government. In the event of orders being issued by the Rajah contrary to the recorded rules and institutions of the temple, a representation is to be made to the Collector of the tax, for the orders of the Governor-General in Council, if it appear necessary. The third dewul Purcha shall give account to the Collector of the tax of all offerings and presents made to the idol. The collection of the tax is intrusted to an Officer, with the official designation of "The Collector of the Tax on Pilgrims," subject to the authority of the Collector at Cuttack, the general superintendence of the collections, and the control of the Officers employed in the performance of that duty, are vested in the Board of Revenue at Fort William. The avenues for the admission of pilgrims shall be confined to two Ghauts, Attarah Nullah on the North, and Ghaut Lokenauth on the south-west of the town of Juggernaut Pooree. The Pilgrims liable to the tax shall be divided into four classes—*laul jattrees, nim lauls, bhurrungs, and punj tirthees* including the following persons of low cast who are not permitted to enter the temple.† The rate of tax payable by the different classes is as follows :—Pilgrims of the first class from the north, passing the Attarah Nullah, pay a tax of *ten rupees*; from the south, passing Lokenauth, *six rupees*. Pilgrims of the second class from the north, pay *five rupees*; from the south *three rupees*. Pilgrims of the third class, from either the north or south, pay *two rupees*. Pilgrims of the fourth class, passing either Ghauts, pay *two rupees*. A pilgrim of the first class is allowed free access to the temple for thirty days, constantly attended by a punda. He may be exempted from the attendance of these Officers, by a further payment of *ten rupees to the Collector*; and, by surrendering his pass, shall be allowed to remain in the town as long as he pleases. Pilgrims of the second class, at the Car Festival, are allowed access to the temple ten days; at other festivals seven days only. Pilgrims of the third class, at the Car Festival are allowed five days; at other times but four; and must be attended by a punda. Pilgrims of the fourth class are allowed to worship outside the temple sixteen days. Pilgrims may enrol themselves in either of the first three classes on paying the prescribed tax. Printed certificates shall be procurable on the payment of the fixed tax, at the office of the Secretary to the Board of Revenue, the Collector of Cuttack and Ganjam, and at the two Ghauts. Form as follows :—

"A. B., inhabitant of —, in the district of —, having this day paid into this office the sum of *sicca rupees* —, is entitled to pass through the — Ghaut without further interruption, as a *laul jattre* to

the cutcherry of the Collector of the tax at Juggernaut. On producing this certificate to the said Collector, he is further entitled to receive a pass, and to have access to the temple thirty days."

Names or designation of attendants.	Amount of tax paid respectively	Period for which to visit the temple.
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Forms No. 2, 3, and 4, differ only in the names of the class of pilgrims, the rate of tax, and the period of attendance at the temple. A pilgrim of the first class, desirous of visiting the temple with his family and attendants, not exceeding twenty persons, these must first pay the tax of the second or third class, and then they may stop as long as their master. The certificate shall be dated and attested by the official seal, the blank places filled up, &c. A pilgrim presenting the printed certificate is to be allowed to pass without interruption. The molestation of such an individual, by the daroga at the Ghaut, shall be punished by a fine, not exceeding his salary for three months and dismissal from office. The duty of the Collector of Juggernaut is to superintend the conduct of the darogas. Pilgrims of the first, second, and third classes, having passed the Ghauts at Juggernaut, are to apply to the Collector for a licence of access to the Temple in the following form :—

"A. B., inhabitant of —, in the district of —, is entitled to perform the customary ceremonies, under charge of — during — days, that is to say, from the — day of the month of — until the — day of the month of —; and for that period you will afford to the holders hereof free access to the Temple of Juggernaut. At the expiration of the period granted, you will return the licence into the office of the Collector of tax."

The fourth class, who are not allowed to enter the temple, receive a form a little differing from the above. In case of sickness the Collector is allowed to extend the period of a pilgrim's continuance in the town, but is to observe due caution in the exercise of this authority. Pilgrims are not to be delayed obtaining licence to visit the temple, and therefore a sufficient number of blank licences are to be prepared. The Collector of the tax shall keep a register of licences granted, and every punda or purhारे who neglects to return them shall be fined, in no case exceeding the amount of the tax paid by the first class of pilgrims. The attendants of the fourth class are to return their licence or be fined, in no case exceeding one month's salary. Pilgrims stopping in the town beyond the time prescribed, are to be expelled by the police daroga. The following descriptions of persons are exempt from paying the tax :—Buyragees, Sunyasees, dundies, brumacharies, mohunts, gosains, khomartees, and nagas, persons employed in carrying the water of the Ganges to Juggernaut and pouring it over the idol at Lokenauth, and persons resorting to Juggernaut Pooree for trade, (excepting for twelve days from the beginning of the Car Festival,) or any other purpose except on a pilgrimage. Persons professing to be carriers of the water of the Ganges are to be placed under the conduct of a punda; and on refusing to do it are to be expelled the town, or to pay the tax. Persons intending to live in the town the remainder of life are exempted from the tax, if they are not able to pay it. All native military officers and sepoys on duty at Juggernaut are exempted from the tax; but to obtain admittance into the Temple, a pass must be received from the commanding officer at the station to the Collector of Tax, who shall then admit them free. Servants of Europeans may enter the town without paying the tax. The exemption from tax of persons born within the Byturnee river and Ganjam, having been found detrimental to the public revenue, and as under the Mahratta Government such person, were made to pay the tax, the following rules respecting the exemption of such persons are enacted: During the Ruth and Dole Festivals, the exemption in favour of these people is restricted to the residents within Pipeley, to the north, and Manickpatam, to the south; at all other times of the year they pass free. At the above festivals they have to pay a tax as follows: Lauls, one rupee; Nim Lauls, eight annas; Bhurrungs, four annas. They are to receive the same attention as other pilgrims. Kungals or pilgrims in actual state of poverty, on declaring it, under certain prescribed ceremonies, are admitted free\* The collector of the tax is required to give every atten-

\* Col. Phipps' Account of Juggernaut.—Asi. Jour., March 1824. The father of the *Grand Lama* suffers in the same manner. Ham. Hind. vol. ii. p. 574.

† Kusbee (prostitutes), cullal (liquor sellers), machoowa (fishermen) numosooder (boatmen), ghoskee (private bad women), gazur (labourers who carry burdens on their heads), bangdee (fishers, labourers), joogee (weavers), kahar bawry (bearers), rajbunsee (different cast of boatmen), chamar (shoe-makers), dhomee (washermen), paun (basket-makers), teor (another cast of boatmen), bhoimalee (makers of garlands &c., for marriages), haddee (maters). These sixteen casts are not suffered to enter the temple to worship Juggernaut.

\* Numbers have perished through neglect, and disease, before they were admitted into the town. A correspondent in June, 1827, states that sheds for accommodating three or four thousand pilgrims, have been erected under the superintendence and at the expense of the British Government.



tion to the religious opinions of the Hindoos, and the particular institutions of the temple.\*

The Collector of the Pilgrim Tax at Juggernaut, in March 1806, proposed to the Government in Calcutta, the adoption of a premium for the pundas who collect the pilgrims. He stated, "As the pilgrims will never be well treated by their conductors, unless they receive a present from their own hands, I beg leave to propose that the fees of the pundas, &c., be publicly fixed, and collected by the pundas themselves, separate from the tax, as was formerly done under the Mahratta Government." To this it was replied:—"The Governor General in Council approves of your proposition for permitting the pundas to collect a fee from the pilgrims, exclusive of the tax payable to Government; you will accordingly, fix the rates at which such fee should be levied, and publish the rates for general information at the temple, and in its vicinity.—March 20, 1806."†

Colonel Phipps, of the Bengal Native Infantry, stationed at Juggernaut in 1822, in an interesting article respecting the temple and worship of Juggernaut, gives the following information relative to the collectors of pilgrims, and the premium they receive:—"It having been decided that a tax should be levied, every precaution was taken to make it yield as much as possible. Alterations were made in the Regulations from time to time. One of the principal was in the mode of rewarding the purcarees and pundas. The purharees are a body of people who reside at Pooree, governed by four surdars; one of whom is their gomasta, or chief manager, who attends at the Attara Nulla, where the main gate is placed. They have a great number of subordinate agents, who travel about in search of pilgrims, and bring them in companies to Juggernaut. The pundas are the servants of the idol, and do the same duties as the purharees at the gate. The Government, at first, authorized these people to collect at the barriers a fee from the pilgrims, for their own benefit; but, this privilege having been abused, it was resolved that the British Collector should levy, besides the tax for the State, an additional one, the amount of which he subsequently paid over to the purharees and pundas, in such proportions as they were entitled to, from the number of pilgrims which each had succeeded in enticing to undertake the pilgrimage. The pilgrims who attend the festival of the Chundun Jattrra, and wish to remain in order to see the Ruth Jattrra, are termed Lal Jattrees. They pay ten rupees to Government, and three rupees to the priests who have brought them, if they come from the northward; and, if from the southward, six rupees to Government, and three rupees for the priest. A great

many pilgrims attend the Chaund or Snan Juttra; and those who wish to remain a fortnight, and see the Ruth Jattrra, are termed Nim Lauls. If they come from the northward, they pay to Government five rupees, and a rupee and a half to the person who brings them; if from the southward, three rupees to Government, and half that sum to the punda who brings them. Two rupees six annas is the tax for five days."\*

"Some persons, on leaving this place, deposit, with the Brahmuns of the temple, one or two hundred rupees, with the interest of which they are to purchase rice, and present it daily to Juggernaut, and afterwards to dundeos or brahmuns. Deeds of gift are also made to Juggernaut all over Hindoostan,† which are received by agents in every large town, and paid to the mutdharees at Juggernaut Pooree, who by this means (though professing themselves mendicants) have become some of the richest merchants in India. The temple has been endowed by several rich Hindoos, Rajah Ram Krishna Dav, gave two villages, the rents of which amount to about 4,000 rupees annually; Nimoo-mullik, of Calcutta, gave daily one rupee, and his children continue the donation. It is supposed, that not less than 100,000 rupees per annum are drawn from the Hindoos by the brahmuns of this temple."‡

Among the documents published by order of Parliament in 1813 there is no official estimate of the number of pilgrims resorting annually to this temple. "The following is a statement of pilgrims of all classes who attended for five years at the three great festivals, procured from the most authentic sources:—

YEARS.	PAYING TAX.	EXEMPT.	TOTAL.
1817—18	35,941	39,720	75,661
1818—19	36,241	4,870	41,111
1819—20	92,874	39,000	131,874
1820—21	21,946	11,500	33,446
1821—22	35,160	17,000	52,160§

At the great Car Festival in July 1825, it was stated that the number of pilgrims was 225,000. A late resident in Orissa, in a note to the Author, in 1823, says,—"On referring to some accounts, I can say, that all classes of pilgrims resorting to Juggernaut annually,

\* Mis. Register, Dec. 1824, pp. 575—580.—See Friend of India, Oct. 1825. p. 270.

† "The same places of popular esteem or religious resort are equally respected in Tibet and Bengal. Allahabad, Benares, Durjodun, Gya, Saugor Island, and Juggernaut, being objects of devout pilgrimages, but the two last are esteemed of pre-eminent sanctity; while Gya, the birth-place of their great legislator (Bhood), is only of secondary rank. Those who are unable to perform the pilgrimages in person, acquire a considerable degree of merit by having it effected by proxy." Ham. Hind., vol. ii. p. 579.

‡ Ward's View of the Hindoos, vol. ii. pp. 9. 135.

§ Sterling's Account of Orissa.—Asi. Res., vol. xv. p. 225.

\* Harington's Analysis, vol. III. pp. 209—220.—Par. Papers relative to Juggernaut, May, 1813, No. 194, art. 7, pp. 81—86.

† Par. Papers, May, 1813, p. 35.



amount to from about 50,000 to 300,000. I have observed the latter number in two or three instances when any holydays of consequence took place. I resided at Juggernaut about *twelve* years, and did duty immediately under the Collector of Tax on Pilgrims."

#### GYA.

Gya is the modern capital of Behar, lat. 24. 49. N., long. 85. E. Distance from Calcutta 322 miles. Population about 30,000. To procure the salvation of deceased relations, crowds of Hindoos here perform the shradda, or funeral ceremonies for deceased relatives. "Respecting this celebrated place of worship, there are many Brahminical legends, of which the following has the merit of being the shortest. Gya an Ausoor giant and infidel, by severe penances obtained divine favour, and subjugated the three worlds,—heaven, earth, and hell. The demigods bereft of their dignity, implored the assistance of Vishnu, who entered into a long contest with the Ausoor, but could not overcome him. The monster however was so well pleased with Vishnu's prowess, that he promised to give him whatever blessing he should ask, and the latter, in consequence, requested him to descend into the infernal regions. The giant consented, but begged he might be pressed down by the foot of Vishnu, which was accordingly done; and the scene of action has ever since been reckoned sacred for the space of several square miles. The Buddhists ascribe the sanctity of Gya, to its having been either the birth place or residence of their great prophet and legislator."\*

The nature of idolatry at this place is thus described:—"At Gya there is a particular stone on which Vishnoo set his foot, and a person by putting on this stone, in the form prescribed, a certain paste prepared there and by repeating at the same time the name of a deceased friend, can transfer that friend from hell itself to supreme felicity: and this benefit he may extend, not to one friend only, but, by repeated applications of paste, to as many as he can recollect, even of his distant ancestors!!"†

"No printed regulations have been enacted relative to the tax levied at Gya, the duty of the Collector, and a European superintendant, being simply to receive a fixed rate of tax, upon licences granted to the pilgrims for visiting the different places of worship and pilgrimage in the vicinity of the town. In a statement from the Collector at Gya in July 1790, the rates of duty paid by pilgrims for permission to perform their religious ceremonies chiefly in honour of deceased ancestors, at the river Phulgo, or adjacent places, were stated to vary from *six annas, to twelve rupees, eleven annas, three pie*. This duty of Government is independent of donations to the *gyawals*, or priests. Ever since the city of Gya became famous for its sanctity, it has been the custom of its Brahmuns, to travel through all countries where the Hindoo religion prevails in search of pilgrims, whose donations are considered the property of the *gyawal*, through whose means they are brought. These

contributions have ever been a source of considerable wealth, and are the property of those, who, but for them, would probably never have visited Gya. When a pilgrim arrives, is *gyawal*, or religious father, conducts him to the *darega*, or superintending officer of the sayer collections, and explains to him the ceremonies which the pilgrim is desirous of performing; after which an order, specifying the names of the pilgrim and *gyawal*, as also the ceremonies, is made out, under the official seal and signature of the Collector, authorizing the performance of the ceremonies. At the time of delivering this order, the duty [to Government] is paid, which varies according to the number and nature of the rites performed.\*

"The British Government" says Hamilton, "has an agent at Gya, who levies a tax on pilgrims, according to the magnitude of the ceremonies he means to perform. One class visiting only one place, pay two 1-8th rupees; another visiting two places, three 3-8th rupees; a third visiting thirty-eight places pay four 5-16th rupees, and the fourth class, visiting forty-five places, pay fourteen 1-8th rupees! The duty to Government, however, is but a small part of the pilgrim's expense; for he is fleeced by the priests, not only of all the money he brings with him, but of promissory notes for future payments, which are sent to him when he returns home; the priests of Gya maintaining emissaries for this purpose in the remotest parts of India, which they also occasionally visit on speculation. The most numerous votaries are Bengalees and Maharrattas; and some of the great chiefs of the latter have been known to expend 50,000 rupees.†

#### ALLAHABAD.

"Allahabad is the capital of a province of the same name, situated at the confluence of the Ganges and Jumna. Lat. 25. 27. N., Long. 81. 50. E. Distance from Calcutta 550 miles, and from Benares 53 miles. Population in 1803, without the garrison, 20,000. By the Brahmuns Allahabad is called Bhat Prayag; or, by way of distinction, as it is the largest and most holy, is simply designated Prayag. The other four Prayagas (or sacred confluences of rivers) are situated in the province of Serinagur, at the junction of the Alacananda with other streams, and are named Devaprayaga, Rudraprayaga, Carnaprayaga, and Nandaprayaga. This Prayaga owes its celebrity to the junction at this spot of the Ganges, Jumna, and Sereswate. There is no such river as the last now visible in the neighbourhood, but the Hindoos assert that it joins the other two under ground, and that by bathing here, the same religious merit is acquired, as if the penitent had bathed in the three separately. Many persons renounce life at this confluence, by going in a boat, after the performance of certain solemnities, to the exact spot where the three rivers unite, where the devotee plunges into the stream, with three pots of water tied to his body.‡ When a pilgrim arrives, he sits down on the bank of the river, and has his head and body shaved, so that each hair may fall into the water, the sacred writings promising him one million years' residence in heaven for every hair thus deposited!! After shaving, he bathes; and the same day, or the next, performs the obsequies of his deceased ancestors."§

\* Harrington's Analysis, vol. iii. p. 207.

† Hamilton's Hindoostan, vol. i. p. 265.

‡ This is said to have been recently abolished by the British magistrate. Asi. Journ. August, 1827, p. 241.

§ Ham. Hind., vol. i. p. 300.

\* Hamil. Hind., vol. i. p. 265. For a recent account of Gya, see Mis. Reg. Nov. 1827, p. 584; and Dec. 1829.

† Grant's Qbserv. &c., Par. Papers, June, 1813, p. 61.

(To be continued.)





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XXIX  
TEDIWET I TADGI





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XXX  
TERUVELLI ADEL.





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XXXI  
TERUVELLIA DEL.



## CHAPTER XXVII.

## TWENTY-FIFTH TERUVELLIADEL.

(Plate No. 105)

*The god's bullock vehicle conquers the cow sent by the Samunals.*

When the *Samunals* found that *Anantaguna-Pandion* had killed the serpent, they were very angry, and consulting together said, "If we send a cow, they will be afraid to kill that." Wherefore making a sacrifice, an *asuren* in the shape of a cow came forth, which they sent, saying, "Go and destroy *Madura*." Thereupon it proceeded, raising the dust, and in great rage; which the *Pandion* hearing of, went and besought the god, asking what he should do. The god, addressing *Nandi* the bullock vehicle, said, "Go and conquer the cow." On which the bullock set out, richly caparisoned, and with great impetuosity; and on meeting the cow assaulted it with his horns, but the cow, becoming bewildered, was changed into a mountain; and the bullock, enlarging its size, became also a mountain alongside. But it afterwards, in a slender form, returned to the god; and was received with applauses, in which *Parvati* joined. Soon after, *Rama-Swami* (*Rama-Chanren*) came with *Sugriven*, *Hanuman*, and his forces, to these mountains, on his progress towards *Lanka*. The sage *Agastyar* then came to him, and explained to him the legend of these mountains; whereon he went to *Madura* and worshipped the god. On his return from the conquest of *Ravana*, bringing his consort *Sita* with him, he again passed by this way, and after paying honors to the god went back to *Agodhya*; and after a time returned with his consort to *Vaicontha*. Meantime, *Anantaguna-Pandion* having, by the favor of the god, received a son, named *Kulopushana-Pandion*, he had his son crowned; and he himself died.

## THIRTIETH TERUVELLIADEL.

(Plate No. 106)

*The god came with a great army, on account of Savuntera Samunten, general of the Pandion.*

The general, named *Savuntera Samunten*, was a great devotee of the god; and while carefully conducting the affairs of the kingdom, the king of a tribe of hunters, who was named *Sethu-rayen*, threatened the kingdom with an invasion. On which occurrence the *Pandion* said to his general, "Take money from the treasury, and raise some more troops." He did so: but instead of raising troops presented all the money to the god;

expending it in temple ornaments, feasting the *Bramins*, and supporting the followers of *Siva*; and from time to time put off his master with excuses, falsely pretending to write letters to neighbouring countries for aid. After a month the king became impatient, and said "To-morrow all the troops should be here, how is it that I see none arrived?" Urged by the necessity of the case, the general went and made known the matter to the god, who replied, "I will come to-morrow with plenty of troops." The general told the king that aid was at hand; and on the morrow a great army appeared. The general then said to the king, "Such a division comes from such a country; such a one from another;" and so on. The king asked, "Who is that seated on horseback in the midst of all?" The general said, "I do not know." But this was the god, mounted on his bullock, it being transformed to the appearance of a horse. The king now put himself at the head of his own troops; and while going forth they were met by a messenger bringing news that the king of the hunters, having gone to hunt in the forest, had been slain by a tiger. On this intelligence being received, the king gave orders for the different divisions to retire to different places. This order was so rapidly obeyed by the army of *Siva's* followers, that the king greatly wondered; and discovering that it was a sacred amusement of the god, he rendered homage to his general, and lived without anxiety.

## THIRTY-FIRST TERUVELLIADEL.

(Plate No. 107)

*The god gave an exhaustless purse to the Pandion.*

While the *Bramins* were away in other provinces there was a deficiency of sacrifices, and by consequence no rain; but the king distributed money liberally among the poor who were sufferers, until there was at length no more money. On which deficiency occurring, the king went and applied to the god; but receiving no answer he became troubled, and remained fasting and prostrate all night in the temple. During the night the god appeared in the form of a religious devotee, and said, "You have neglected the *Bramins*, so that they have ceased to offer sacrifices, which is the cause of a want of rain: but for the future you must take care to honor the *Bramins*; and if you want money, take this purse, from which you may draw as much as you please." The *Pandion*, on receiving the gift, placed it on his throne, and honouring it as the god's donation, drew from it large supplies of money without exhausting the contents. With this money he ornamented the





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XXXII  
TERUVELLIADEL.



Dr. Buchanan, in his "Christian Researches," states, from official accounts, the annual expenses of the idol Juggernaut, presented to the English Government, as follows:—

	Rupees.	£.
Expense of the table of the idol. . . . .	36,115	or 4,514
Ditto of his dress or wearing apparel. . . . .	2,712	— 339
Ditto of the wages of his servants. . . . .	10,057	— 1,259
Ditto of contingent expenses at the different seasons of pilgrimage. . . . .	10,989	— 1,373
Ditto of his elephants and horses. . . . .	3,030	— 378
Ditto of his rath, or annual state carriage. . . . .	6,713	— 839
	Rupees 69,616	£8,702

"In item 'wages of servants' are included the wages the *courtesans*, who are kept for the service of the temple.\*

"What is called in the official account 'the state carriage,' is the same as the car or tower. Mr. Hunter (the Collector of the Pilgrim Tax) informed me that three 'state carriages' were decorated this year (June 1806) with upwards of £200 sterling worth of English broad cloth and baize."

What a trifling sum is 11,147 rupees, about £1,390 sterling, as the clear gain of supporting idolatry at Juggernaut; a gain, doubtless, accompanied by the death of hundreds of unhappy pilgrims! The variation in the annual number of pilgrims is considerable; the principal cause is the early or late commencement of the principal festivals. The mortality in the rainy season is great, and intimidates even the superstitious Hindoos from undertaking the pilgrimage. Mr. Harington states "the net receipts for 1814—15 at 135,667 rupees, and the number of taxed pilgrims, who were assembled from different parts of India at the Snan and Rut Jatra in May and June, to have been 77,323, inclusive of those exempted from the payment of duties. The attendance of pilgrims in June and July, 1815, who paid the established duty, was 5,444. The difference is partly to be ascribed to the lateness of the season of the principal festival, and difficulty of travelling by land in Cuttack and the adjacent districts."

## GYA.

The amount of pilgrim Tax at Gya is more considerable than at Juggernaut; and is, with a small deduction, thrown into the public treasury.

	Rupees.
"Gross Collections from May, 1815, to April, 1816, . . .	229,805
Deduct charges of Collections and 1 per cent. to English superintendent. . . . .	7,021
Charitable allowances to several individuals. . . . .	2,530
Donation to Native Hospital in Calcutta . . . . .	11,300

\* For the character of these persons, see Heber's Journ., vol. ii. p. 283.

Native Rajah, 10 per cent. on net collections. . . . .	26,078
	46,929
	8)182,875
Leaving the net receipts. . . . .	£22,859"

## ALLAHABAD.

The receipts and disbursements of tax on pilgrims for 1815—16 were as follows:—

	Rupees.
"Gross collections, including 695 rupees levied from pilgrims without licences, who attempted to evade the tax. . . . .	79,779
Charges and commissions of 5 per cent. to the English Collector. . . . .	6,726
	8)73,053
Net receipts to Government—£9,131."*	

## TRIPETTY.

"This is the most celebrated Hindoo temple south of the Krishna river, lat. 13. 46. N., long. 79. 24. E., 80 miles N. W. from Madras. The temple is placed in an elevated hollow or basin, enclosed by a circular crest of hills, the precincts of which have never been profaned by Christian or Mahomedan feet, nor has even the exterior of it been seen but by a genuine Hindoo. The reciprocal interests of the Brahmuns, and of the different rules under whose sway it fell, compromised this forbearance by the payment of large sums to Government, which, in 1758, amounted to £30,000 sterling. The incarnation of Vishnu, worshipped here, has a variety of names, as Vencata Ram, and Tripati; but, by the Mahrattas, he is named Ballajee, and his functions are considered to have particular reference to commerce. Crowds of pilgrims resort to it from all parts of India, who pour into it offerings of goods, grain, gold, silver, jewels, precious stuffs, horses, cows, and other articles, the aggregate of which, when converted into money, *not only yields a surplus revenue to Government, but serves to maintain several thousand persons performing the offices of an idolatrous worship, which is here conducted with extraordinary pomp.*† The traders of the Banyan and Battia tribes of Guzerat are accustomed to present a per centage of their profits to the temple annually. The amount realized to the British Government at this temple was, in 1809, 60,791 star pagodas; 1810, 50,722; 1811, 50,722; or about £19,000 sterling."‡

\* Hamilton's Hind., vol. i. pp. 266—301.

† For the character of this worship, see an extract from Dubois, Asi. Jour. Oct., 1830, p. 102; and Poynder's Speech on the Pil. Tax, p. 33—36.

‡ Hamilton's Hind., vol. ii. p. 431, 432.



The following account, of British connection with idolatry at this temple, is from the pen of a Functionary of the British Government, in the district of Tripetty:—

"Tripetty is in a valley, about the centre of a long range of hills, running almost north and south. No Christian eye has ever seen the pagoda, nor even has a Mussulman ever attempted to put his foot on the hills, the mere sight of which, so gratifies the Hindoos, that leagues off, upon first catching sight of the rocks, they fall prostrate calling on the name of the god. The idol is worshipped, by votaries, who pour in from all parts of India, under a thousand names. The idol in the temple is an erect stone figure, about seven feet in height, and personifies Vishnoo. The temple is distinguished by the oblations which are offered to its god, by Vishnoo's votaries from all parts of the Indian world. The cause of these offerings is as follows:—the idol smitten with love for Sudmaruttee, daughter of Akasha, Rajah of Nartaineyunnun, determined to espouse her, but wanting coin for the matrimonial expenses, he raised the wind by the aid of *Cuvera*, the Indian Plutus. This god, however, directed that the money thus lent, should be repaid annually, to the sovereign of the countries lying between the Palaur, and Soonoo-mookée rivers.

"The Brahmuns maintain that the Hindoo princes allowed the revenues from this source, to be entirely employed on the spot, in religious ceremonies, and that the Mussulman first appropriated on the score of the above claim the produce of these oblations. During the early wars we had with the French in this part of the world,—this source of revenue was one of the first fruits of our conquests; though certainly its legitimacy is much to be doubted! These offerings are made generally from interested motives, and are of every diversity of articles conceivable; viz., gold and silver lumps; coins of all sorts; bags of rupees; copper money; spices; assafetida; the hair cut off the head, frequently saved from infancy. A man who is lame, presents a silver leg; if blind, a silver or gold eye, &c. The birth of a son; reconciliation with enemies; success against the foe; safe termination of a journey; the marriage of a son or daughter; prosperity in trade, &c., are among the reasons which lead together, in the direction of Tripetty, the wise as well as ignorant heathen.

"The offerings are not always presented by the interested party, they may be sent by relations, friends, or vakeels, but they are frequently forwarded by *Gosynes*, who are servants of the temple, and of which there are a considerable number. Before the *Brumhutsoween* (or nine days celebration of the nuptials), they set out in different directions, and reaching the country in which they intend to commence operations, they unfurl the sacred flag of the god, with which each is intrusted. Round this idolatrous banner the Hindoos gather, and either trust their offerings to its bearer, or carry them to the foot of the idol. A sufficient mass being congregated, 'the blind leader of the blind,' strikes the standard, and returns in time for the nuptial anniversary. They are seldom detected in stealing the offerings, but they no doubt derive some emolument from the pilgrims, as their presence secures them from trouble, taxation, and other annoyance. As they journey, they chant every five or six minutes, the name and attributes of the god; *Gov, Gov, Govinda, Raur, Raurzo!* the whole party, men, women, and children, successively take up the word, as rapidly as possible, and then simultaneously utter it.

"The offerings are of various extent; they seldom exceed 1000 rupees. The god compliments the worshippers at his altar, with presents, proportioned to the liberality of their oblations; if the devotee gives 100 rupees he receives a turband; from 100 to 500 a flowered silk vestment; from this to 1,000, a shawl, &c. A second source of revenue is called *wartena*, or presents for the idol's own use; whether jewels, horse cloths, &c., the donor is made to pay the estimated value of the offering to Government, before he is allowed to make the idol its present; the article is then retained for the use of the temple! A third source of revenue is called *arjeetum*, or receipts, and is of three classes, *abbesheykoom*, purifications; *naivadoom*, offerings, and *wahanum*, processions.

"1. *Abbesheykoom*. Every Friday the idol is anointed with civet, musk, camphire, &c., and washed clean again with milk. The devotee, desirous of seeing the operation, pays what he chooses; but in the *Brumhutsoween* he pays fifty rupees. *Porlungee Seeva*, is enrobing the god in a flower garment, which ceremony takes place every Thursday.

During the festival sixty rupees are paid for seeing the business. *Soo-manlah Seeva*. All who delight to see the idol decorated with a necklace of flowers, pay twelve rupees, and this pleasure may, for this daily payment, be enjoyed the whole year! *Sahasranamaschana* signifies the diurnal worship of the god under his thousand names; five rupees is the price of this devotion. *Munsoon Seeva* is an imposing ceremony, and the spectator yields twelve rupees for seeing the object of his worship rocked to sleep!!

"2. *Naivadoom*, or offerings. *Furmanum*, is an offering of milk, sugar, and rice. *Pooleevagarrun*; tamarinds, sweet oil, and rice *Mood-garrun*; dall, ghee, and rice; and *Duddee davrum*, butter, milk, and rice. They may be prepared by the offerer on paying six rupees; but if the circar, (or Government) provides, sixteen rupees! *Bugchana-raidoom*, is an offering of sweetmeats; the devotee has the offering prepared by the circar, and from twenty to twenty-eight rupees are paid for the honour of presenting it. *Malanavadoom*, is a large offering of from 1000 to 2000 seers of rice, provided by the circar, but to be paid for 100 or 200 pagodas. *Amuntra narroocharrum*, are united offerings of all, daily offered, price is sixty-five rupees. *Ookaipud-chadee meersa*, a presentation of the plant ookai, said to be peculiar to the Tripetty hill; four rupees.

"3. *Wahanum*, or processions of the idol; they are twelve in number, and each has a reference to different parts of the Hindoo Mythology, as connected with the worship of Vishnoo." After enumerating several, the writer adds,—“For all the above, the votary, who gives the idol the trouble of coming out, is forty rupees less rich than before!”

"THE WHOLE OF THE REVENUES OF THE TEMPLE, FROM WHATEVER SOURCE DERIVED, ARE UNDER THE MANAGEMENT OF, AND APPROPRIATED BY THE BRITISH GOVERNMENT. A regular establishment is entertained, paid by salaries; and a horde of brahmuns are maintained by lands, appropriated for that purpose, over the surrounding country, subject only to a slight tax. The temple is kept up in all its dignity; and the average receipts, on the account of Government, for the last ten years, will show what a good thing we make of it!! The head general officer is called the tahsildar, whose business is the general superintendence over the others; to see the pilgrims are well treated and lodged; supplies kept in the bazars; ceremonies duly performed as paid for, and that no bribery or oppression takes place. He reports to the Collector, or his assistants, according to orders, on all cases of doubt or importance. Common servants are allowed for taking care of the records, lighting and sweeping the cutcherry, &c.; twenty peons attend the tahsildar's office, and are paid a pagoda (eight shillings) a month, with two head peons of larger salary. During the *Brumhutsoween* an additional sibbundy is allowed; twenty-five peons, twenty pullers, and two hurcarras, or scouts; we also assist the tahsildar with forty or fifty peons, a party of whom are constantly on the hills, looking out for the thieves, who congregate where the prey may be found. A company of sepoy (soldiers), under a native officer, are stationed as the tahsildar may choose, as permanent guards. In passing through the silver porch, the pilgrims are admitted into a rather confined court, and are introduced to the god; in front of whom are two vessels, and into these the votaries drop their respective offerings, and, making their obeisance, pass out through another door. At the close of the day the guards are searched; without examination, the offerings are thrown into the bags, and are sealed with the seal of the pagoda, then by the tahsildar and jeengar; after which, the bag is sent down to the cutcherry below the hill. At the end of the month these bags are transmitted to our cutcherry; they are opened, sorted, valued, and finally sold at auction. The annual net proceeds is about 87,000 rupees. In 1820, the collections were 102,000 rupees; in 1822, the collections were 142,000 rupees; but this is exclusive of expenses, for which 20,000, may be deducted. The resources of the pagoda were legitimately enjoyed by the Mussulman Government; for services earned with blood and treasure, and at the risk of losing our trade on the coromandal coast, one of the first rewards, or rather poor payment, was this revenue, and it has been paid unremittingly ever since. It was a strange, but a determined policy, when, through the country, the pagoda lands were resumed by the Company, and *tusdeck* allowances granted in their place. The revenues of Tripetty are on a gradual declining, and will die, in the lapse of years, a natural death.”

\* See Asi. Jour. July 1831. pp. 193–198. See also E. I. Mag. April 1832, p. 352.



"It appears," says the late J. Harington, Esq., "from the public accounts of 1815-16, that a small collection of tax is made from the pilgrims of Seetla Dabee at Kasheepoor, Surkura, and Sumbul, in the district of Mohradabad; and from the pilgrims of Soru in Itawa.\* The amount received in the former district was 2,592 rupees, and in the latter 3,091 rupees, in the year referred to. But I have not been able to obtain any further information relative to these collections."†

\* "It will be found that the Pilgrim Tax is collected not only at the great temples at Juggernaut and Trippetty, but at many of the smaller pagodas of celebrity; and a part of these collections may be classed in the Government accounts, under the general head of 'Farms and Licences.' This system appears of indefinite extent. The chief of the revenue department, in Feb. 1832, acknowledged—'I have never seen a clear statement of the lands assigned to temples, the collections from such lands have apparently been merged in the land revenue.'"—E. India Mag., April 1832, p. 352.

† Har. Analysis, vol. iii. p. 208.

The following official documents show the gain of this unnatural association with idolatry, the baneful influence of which, in regulating and aggrandizing it, is very considerable. "I apprehend," says J. Poynder, Esq., "that it is impossible to take credit for much less than a million of money, as the ascertained net profit for the period referred to (seventeen years); and that when the additional receipts, from the places mentioned by Mr. Harington, are adverted to, for a similar period, that amount must be greatly exceeded. This still leaves various places to be accounted for, from which a revenue is derived, and which are not yet in any shape before the public, viz., Dwaraca, Somnauth &c."\*

\* Asi. Jour. Oct. 1830, pp. 103, 104.

## JUGGERNAUT.

ANNUAL AMOUNT of the TAX ON PILGRIMS attending the TEMPLE of JUGGERNAUT; with an account of the Annual Expenses, from 1812-13 to 1828-29, (estimating the value of the Rupee at 2s. 6d. English.)

Years.	Amount of Tax collected.			Collector and Establish-ment.			Expenses of Temple.			Buildings, Repairs, & Contingen-cies.			Total charges.			Net Receipts.			Surplus Ex-penditure.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
1812-13	6,381	2	6	2,011	10	0	5,825	17	6	850	10	0	8,687	17	6				2,306	15	0
1813-14	10,895	0	0	2,011	10	0	5,522	7	6	425	5	0	7,969	2	6	2,925	17	6			
1814-15	26,065	0	0	2,877	7	6	5,979	0	0	845	7	6	9,701	15	0	16,363	5	0			
1815-16	6,714	17	6	1,826	5	0	6,502	0	0	9,757	17	6	18,086	2	6				11,371	10	0
1816-17	7,536	15	0	1,619	2	6	5,581	10	0				7,200	12	6	336	2	6			
1817-18	11,752	12	6	2,151	2	6	6,276	12	6	53	5	0	8,481	0	0	3,271	12	6			
1818-19	10,119	0	0	1,245	2	6	6,381	10	0	31	7	6	7,658	0	0	2,461	0	0			
1819-20	20,744	0	0	1,656	7	6	6,195	12	6				7,852	0	0	12,892	0	0			
1820-21	7,503	17	6	996	12	6	5,682	15	0				6,679	7	6	824	10	0			
1821-22	14,698	15	0	1,333	12	6	6,588	12	6				7,936	0	0	6,762	15	0			
1822-23	29,156	2	6	2,283	7	6	6,097	0	0				8,380	7	6	20,775	15	0			
1823-24	8,376	17	6	1,047	2	6	5,856	17	6				6,904	0	0	1,472	17	6			
1824-25	9,369	17	6	1,239	17	6	6,068	12	6				7,308	10	0	2,061	7	6			
1825-26	34,495	2	6	2,682	5	0	4,579	5	0	85	17	6	7,347	7	6	27,147	15	0			
1826-27	9,227	2	6	1,469	2	6	3,822	5	0	137	5	0	5,428	12	6	3,798	10	0			
1827-28	11,857	12	6	1,575	12	6	4,121	10	0	78	15	0	5,775	17	6	6,081	15	0			
1828-29																5,708	17	6			

Full accounts not yet received.

Seventeen Years' Net Receipts, £99,205 15s. 0d.



## IDOLATRY.

## GYA.

ANNUAL AMOUNT of the TAX ON PILGRIMS attending the TEMPLE of GYA; with an Account of the Annual Expenses from 1812-13 to 1827-28.

Years.	Amount of Tax collected.			Establishment for collecting Tax.			Collector's Commission			Donation to Native Hospital.			Total Charges.			Net Receipts.			Net Charge.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.			
1812-13	34,611	7	6	2569	5	0	332	2	6	..	..	..	2901	7	6	31,710	0	0			
1813-14	28,286	7	6	2559	0	0	289	5	0	..	..	..	2848	5	0	25,413	2	6			
1814-15	25,905	0	0	2626	0	0	258	2	6	..	..	..	2884	2	6	23,020	17	6			
1815-16	28,725	17	6	945	0	0	287	15	0	1375	0	0	2606	10	0	26,119	7	6			
1816-17	26,937	10	0	925	10	0	268	12	6	1500	0	0	2694	2	6	24,243	7	6			
1817-18	23,821	17	6	833	17	6	237	10	0	1500	0	0	2571	7	6	21,250	10	0			
1818-19	33,547	7	6	796	2	6	334	12	6	1500	0	0	2630	15	0	31,916	12	6			
1819-20	27,421	10	0	1065	2	6	273	10	0	1500	0	0	2838	12	6	24,332	17	6			
1820-21	39,295	15	0	840	17	6	392	2	6	1500	0	0	2733	0	0	36,562	15	0			
1821-22	37,832	5	0	763	7	6	294	2	6	1500	0	0	2557	10	0	35,274	10	0			
1822-23	32,580	2	6	805	15	0	406	5	0	1500	0	0	2712	0	0	29,868	2	6			
1823-24	31,688	10	0	795	2	6	315	15	0	1500	0	0	2610	17	6	29,077	12	6			
1824-25	31,100	15	0	789	15	0	310	7	6	1375	0	0	2472	12	6	28,625	12	6			
1825-26	30,551	10	0	628	15	0	304	17	6	1500	0	0	2433	12	6	28,117	17	6			
1826-27	35,728	12	6	628	15	0	356	12	6	1500	0	0	2460	7	6	33,243	5	0			
1827-28	29,502	5	0	628	15	0	169	0	0	1500	0	0	2297	15	0	27,204	5	0			

Sixteen Years' Net Receipts, £455,980 15s. 0d.

## ALLAHABAD.

ANNUAL AMOUNT of the TAX ON PILGRIMS attending the TEMPLE OF ALLAHABAD; with an Account of the Annual Expenses from 1812-13 to 1827-28.

YEARS.	Amount of Tax collected.			Collector and Establishment.			Collector's Commission.			Contingent Charges.			Total Charges.			Net Receipts.			Net Charges.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.			
1812-13	28,034	5	0	208	10	0	..	..	..	38	5	0	246	15	0	27,787	10	0			
1813-14	5,861	15	0	208	10	0	261	5	0	..	..	..	469	15	0	5,392	0	0			
1814-15	8,627	12	6	208	10	0	297	0	0	24	0	0	529	10	0	8,098	2	6			
1815-16	11,320	10	0	208	10	0	462	0	0	133	10	6	829	0	0	10,491	10	0			
1816-17	6,446	7	6	208	10	0	322	0	0	78	2	6	608	12	6	5,837	15	0			
1817-18	5,272	12	6	208	10	0	274	17	6	123	7	6	606	15	0	4,415	17	6			
1818-19	11,931	15	0	208	10	0	589	17	6	59	15	0	608	2	6	11,072	12	6			
1819-20	7,754	10	0	208	10	0	355	7	6	73	17	0	677	15	0	7,076	15	0			
1820-21	7,400	17	6	208	10	0	376	2	6	131	15	0	716	7	6	6,684	5	0			
1821-22	8,662	10	0	208	10	0	424	5	0	120	2	6	752	17	6	7,909	12	6			
1822-23	14,267	17	6	208	10	0	730	5	0	431	15	0	1370	10	0	12,897	7	6			
1823-24	9,773	17	6	203	12	6	458	7	6	58	17	6	745	17	6	9,028	0	0			
1824-25	8,707	17	6	208	10	0	419	10	0	369	2	6	997	2	6	7,710	15	0			
1825-26	17,961	2	6	208	10	0	877	17	6	404	15	0	1466	2	6	15,970	0	0			
1826-27	10,128	5	0	191	2	6	184	15	0	679	0	0	1054	17	6	9,073	7	6			
1827-28	11,619	7	6	225	17	6	904	0	0	505	12	6	1635	10	0	9,983	17	6			

Sixteen Years' Net Receipts, £159,429 7s. 6d.

(To be continued.)



